Virtues of Ramadhaan

Shaykh al Hadith Maulana Muhammad Zakariyya Kandehlawi ﺭ

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نحمده ونصلى على رسوله الكريم

INTRODUCTION

All praise is for Allaah Taa'la I and may salutations be upon Rasulullaah ρ. This is a translation of a few Ahaadeeth pertaining to Ramadhaan al Mubaarak. The real appreciation for all the virtues and encouragement (in every aspect) that the Mercy unto the Worlds – Rasulullaah ρ mentioned to the Muslims is that we toil for them. However, our shortcomings and indifference towards Deen has increased on a daily basis to such an extent that practice upon them is farfetched; we do not even turn towards them or give them any attention. To such an extent that now people have very little knowledge of it.

THE OBJECTIVE OF THIS BOOK

The objective of these few pages is that if the Imaams of the Masaajid and Jami'as read it out to the Imaams of the Taraweeh Salaat and to the educated class that have some inclination towards Deen in the first part of Ramadhaan, then it is not far from the mercy of Allaah Taa'la I that He grants us some appreciation for this blessed month through the blessings of the speech of His beloved ρ. Similarly, that our attention could be turned towards it's (the month of Ramadhaan) blessings and it could be made a means for increase in good deeds and decrease in evil actions. Rasulullaah ρ said that if Allaah Taa'la I blesses someone with guidance through you, then it is better and more virtuous for you than red camels (which are regarded as very valuable wealth).

THE IMPORTANCE OF RAMADHAAN

The blessed month of Ramadhaan is a great favor of Allaah Taa'la I for the Muslims, but only if this favor is appreciated, otherwise it will be nothing for us – the deprived - but chanting 'Ramadhaan, Ramadhaan' for an entire month.

It is mentioned in one hadith that if the people had to come to know what Ramadhaan is, then my Ummah will desire that the entire year be Ramadhaan. Every person understands that fasting for an entire year is no easy task, but compared to the reward of Ramadhaan al Mubaarak – as mentioned by Rasulullaah ρ - the people will hope for it.

It is mentioned in one Hadith that the fast of Ramadhaan al Mubaarak and fasting three days every month will remove the

impurity and whisperings from the heart. There must be something in the month of Ramadhaan that despite the Sahabah ψ asking for permission many times for Iftaar (breaking their fast) during a journey undertaken for Jihaad, they used to keep it. In fact, Rasulullaah ρ ambiguously prevented them.

SAHABAH SHOULD FAST WHILST ON JOURNEY

It is mentioned in a Hadith of Muslim that the Sahabah ρ encamped at a place during a journey undertaken for battle. It was extremely hot and because of poverty, not everyone possessed enough cloth to protect them from the sunlight. Many people used their hands to shade themselves from the rays of the sun. In these conditions as well, many people who did not even have the strength to stand (and fell down) were fasting. It was as though a group of Sahabah ψ used to fast throughout the year.

THE SEQUENCE AND DIVISIONS OF THE BOOK

There are hundreds of narrations in which different types of virtues have been reported from Rasulullaah ρ. It is not within the capacity of an unworthy person – like me – to gather all of them. However, it is also my view that if they were to be written in some detail, then those who study it will become tired, for the amount of indifference shown to Deeni matters today needs no elucidation. The amount of carelessness that is increasing with regards to Deen as far as knowledge and practice is concerned can be gauged by every person if they scrutinize themselves. For this reason, I have sufficed on twenty one Ahaadeeth, divided into three sections.

Section One – the virtues of Ramadhaan al Mubaarak (10 Ahaadeeth)

Section Two – the Night of Power (7 Ahaadeeth)

Section Three – I'tikaaf (3 Ahaadeeth)

After these three sections, I have completed this booklet with a conclusion in which a lengthy Hadith is mentioned. May Allaah Taa'la I accept it through His beneficent self and through His beloved ρ. May He bless this lowly one as well with the divine ability to benefit from its blessings for indeed He is generous and beneficent.

Section One

Virtues of Ramadhaan

HADITH NO. 1

Rasulullaah ρ’s talk on the last day of the Month of Shabaan.

عن سلمان رضي الله عنه قال خطبنا رسول الله صلى الله عليه وسلم في آخر يوم من شعبان فقال يا أيها الناس قد أظلكم شهر عظيم مبارك شهر فيه ليلة خير من ألف شهر ، شهر جعل الله صيامه فريضة وقيام ليلة تطوعا من تقرب فيه بخصلة كان كمن ادى فريضة في ما سواه ومن ادى فريضة فيه كان كمن ادى سبعين فريضة فيما سواه وهو شهر الصبر والصبر ثوابه الجنة وشهر المواساة وشهر يزاد في رزق المؤمن فيه من فطر فيه صائما كان مغفرة لذنوبه وعتق رقبته من النار وكان له مثل اجره من غير ان ينقص من اجره شيئ قالوا يا رسول الله ليس كلنا يجد ما يفطر الصائم فقال رسول الله صلى الله عليه وسلم يعطى الله هذا الثواب من فطر صائما على تمرة او شربة ماء او مذقة لبن وهو شهر اوله رحمة واوسطه مغفرة وآخره عتق من النار من خفف عن مملوكه فيه غفر الله له واعتقه من النار واستكثروا فيه من اربع خصال خصلتين ترضون بهما ربكم وخصلتين لا غناء بكم عنهما فاما الخصلتين اللتان ترضون بهما ربكم فشهادة أن لا إله إلا الله وتستغفرونه واما الخصلتان اللتان لا غناء بكم عنهما فتسئلون الله الجنة وتعوذون به من النار ومن اسقى صائما سقاه الله من حوضي شربة لا يظمأ حتى يدخل الجنة

(رواه ابن خزيمة في صحيحه وقال ان صح الخبر ورواه البيهقي ورواه ابو الشيخ بن حبان في الثواب باختصار عنهما وفي اسانيدهم على بن زيد بن جدعان ورواه ابن خزيمة ايضا والبيهقي باختصار عنه من حديث ابيهريرة وفي اسناده كثير بن زيد كذا في الترغيب ص ٢٠٣ قلت على بن زيد ضعفه جماعة وقال الترمذي صدوق وصح له حديثا في السلام وحسن له غير ما حديث وكذا كثير ضعفه النسائ

وغيره وقال ابن معين ثقه وقال ابن عدى لم ار بحديثه بأسا واخرج بحديثه ابن خزيمة في صحيحه كذا في رجال المنذري ص ٧٠٤ لكن قال العيني الخبر منكر فتأمل

HADITH NO 1

It is narrated from Hadhrat Salmaan τ that he said, “Rasulullaah ρ delivered a sermon on the last day of Sha’baan in which he said, “O people, a great month is coming upon you. A blessed month. A night of this month is better than a thousand months. In this month Allaah Taa’la has made fasting obligatory and standing at night (Taraweeh) a means of reward. Whoever does an action of gaining closeness to Allaah Taa’la, it is as though he has done a Fardh (obligatory) act in other months, and he who does a Fardh (obligatory) act, it is as though he has done seventy Faraa’idh actions. This is a month of patience and the reward of patience is Jannat-paradise. This is a month of sympathizing with people. The sustenance of a believer is increased in this month. He who feeds a fasting person (at the time of Iftaar), it becomes a means of forgiveness and freedom from the fire for him. He will (also) receive the same reward as the fasting person without the reward of the fasting person decreasing. The Sahabah ψ asked, “O Rasul of Allaah Taa’la, not every one of us has the ability to feed a fasting person.” Rasulullaah ρ said, “(This reward does not depend on feeding a person to his fill), Allaah Taa’la gives this reward to the one who gives a fasting person a date, or a sip of water or a sip of milk.” **The first part of the month is mercy, the middle part is forgiveness and the last part is freedom from the fire.** Allaah Taa’la forgives the one who lightens the burden of His slave (and servant) and frees him from the fire. Increase in four things in it (this month). Two of them are for the pleasure of Allaah Taa’la and

two are such that you cannot do without them. The first two things by means of which you will please your Rabb are; abundance of Kalimah Tayyibah and Istighfaar (seeking forgiveness). The second two are; asking for Jannat-paradise and seeking protection from the fire. He who gives a fasting person water, Allaah Taa'la will grant him such water (on the Day of Qiyaamat) from my pond after which he will never experience thirst until he enters Jannat-paradise."

NOTE:

The scholars of Hadith have criticized some narrators of this Hadith. **However, firstly, in narrations pertaining to virtues, such an amount of criticism is acceptable. Secondly, most of the subject matter is supported by other narrations.** We learn a few important aspects from this Hadith.

COMMENTARY

Firstly, the significance behind Rasulullaah ρ delivering a special sermon on the last day of Sha'baan and his cautioning the people not to spend a second of Ramadhaan al Mubaarak in negligence. After mentioning all the virtues of this month, he draws our attention to some prominent things.

Firstly, the night of Qadar (power), that in reality it is a night of crucial importance. Section two of this booklet is dedicated to its explanation.

THE IMPORTANCE OF TARAWEEH

Thereafter he explains that Allaah Taa'la I has made fasting obligatory and He has made standing in Salaat (Taraweeh) Sunnah. **We learn from this that the order of Taraweeh is also directly from Allaah Taa'la I.** The meaning of those narrations in which

Rasulullaah I attributed (the command) to himself is emphasis upon it, i.e. that Rasulullaah ρ placed great emphasis upon it. It is for this reason that all the Imams are unanimous upon its Sunnah status. It is written in 'Burhaan' that from among the Muslims, only the Rawaafidh reject this.

In 'Ma thabata bis Sunnah' Hadhrat Maulana Shah Abdul Haq Muhaddith Dehlawi ﺭ has adapted the ruling from some books of Fiqh (jurisprudence) that if the people of a locality leaves out Taraweeh Salaat, then the ruler should fight them. At this juncture, one aspect deserves particular attention, and that is that some people think that they should listen to the Qur'an in some Masjid for eight to ten nights, and then they are excused. One should ponder over the fact that these are two separate Sunnah actions. **To read or listen to the entire Qur'an in Taraweeh is a separate Sunnah and Taraweeh Salaat throughout Ramadhaan is a separate Sunnah.** In the above mentioned case, one Sunnah was practiced and the other was left out. However, if it is difficult for some people to perform Taraweeh Salaat throughout Ramadhaan due to travel or any other reason, then it is appropriate for them to listen to the Qur'aan in the first few days so that the Qur'aan (for them) does not remain incomplete. Then they should perform Taraweeh wherever and whenever they get the opportunity. In this case, the Qur'aan will not remain incomplete and there will be no hindrance in their work.

THE STRESS ON NAFL IBADAAT IN RAMDHAAN

After mentioning fasting and Taraweeh, Rasulullaah ρ turns our attention to the importance of the general Fardh (obligatory) and Nafl (optional) deeds of worship. The reward of a Nafl deed is equal to a Fardh of other months and the reward of a Fardh equals seventy

Fardh deeds of other months. There is need for us to ponder over the state of our worship at this point. How much importance do we give to the Faraa'idh[1] during this month and how much increase is there in optional deeds?

OUR FAULTS

As far as our Faraa'idh are concerned, the importance we give to it is that most of those who sleep after partaking of Sehri let the time of Fajr Salaat pass, making it Qadhaa and at the very least, most of the people miss the Jama'ah Salaat. It is as though the gratitude to Allaah Taa'la I for Sehri is to make the most prominent command of Allaah Taa'la I Qadhaa or to perform it deficiently at the very least, for according to the scholars of Usul (principles), if a Salaat is performed without the Jama'ah is deficiently valid. Rasulullaah ρ explained in one place that it is as though the Salaat of those who stay around the Masjid is not valid at all if it is not performed in the Masjid. **It is written in 'Mazaahir e Haq' that whoever performs Salaat without Jama'ah without a valid reason although it is legitimate but there is no reward for it.**

Similarly, the Maghrib Salaat of most people is missed due to the excuse of Iftaar. What can be said of the first Rak'at or the first Takbeer. Many people perform 'Ishaa even before its time due to Taraweeh Salaat.

This is the condition of our Salaat during Ramadhaan al Mubaarak – which is the most important of the obligatory duties – that we do away with three in lieu of one Fardh. These three are done away

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[1] Plural of Fardh

with by most, otherwise Zuhr is left out on the premise of Qaylula (afternoon siesta) and Jama'ah of Asr is left out due to the excuse of purchasing groceries for Iftaar. This has been witnessed.

In a similar manner, ponder over the other Fara'idh duties as to how much importance is given to them. When this is the state of affairs of the Fara'idh, then what can be asked of the Nawaafil? Ishraaq and Chaast are left due to the excuse of sleeping and how can there be steadfastness on Awaabeen when a person has just broken his fast and he has to still perform Taraweeh, while the time of Tahajjud is exactly at the time of partaking of Sehri. Where is there room for Nawaafil? However, all this is only due to indifference and because a person does not want to do it,

تو ہی اگر نہ چاہے تو باتیں ہزار ہیں

If you do not want to do it then the excuses will be in the thousands

THE ACTIVITIES OF HADRAT MAULANA KHALEEL AHMAD SAHARANPURI IN RAMADHAAN

How many servants of Allaah Taa'la I are there that there is scope for them to do all this in these very same times? I have seen my master, **Hadhrat Maulana Khaleel Ahmad Saharanpuri** J in a few Ramadhaans who would recite in Nawaafil or recite to another person one and a quarter juz of the Qur'aan despite his weakness and old age. After this, he used to spend about half an hour in meals and other necessities and then spend two to two and a quarter hours performing Taraweeh in India. In his stay at Madinah Munawwarah he used to complete 'Ishaa and Taraweeh after three hours. According to the season, he used to rest for about two to three hours and then recite the Qur'aan in tahajjud. He partook of Sehri half an hour before the time of Subh. After this, until the time of Fajr

Salaat, he used to be occupied in recitation from memory or complete his daily Azkaar. He used to perform Fajr Salaat in ‘Isfaar’, i.e. when the sky became lit up before sunrise where after he used to remain in meditation until the time of Ishraaq. After Ishraaq, he used to rest for about an hour. Upon completion of his rest, he used to write Badhl ul Majhud[2] and reply to letters that he received until 12 o’clock or 1 o’clock in the summer months. He used to then rest until Zuhr. From Zuhr to Asr he used to recite the Qur’aan. From Asr to Maghrib he remained occupied in reciting Tasbeeh and socialized. After Badhl ul Majhud was completed, he used to spend some of the morning reciting Qur’aan and some in studying various books. Badhl ul Majhud and Wafaa ul Wafaa was studied most of the time.

He was such that there was no special change in his daily practices during Ramadhaan ul Mubaarak. His practice of Nawaafil was perpetual and he used to be punctual on the above mentioned Nawaafil throughout the year. However, the length of the Rak’ats in Ramadhaan used to increase. (This was mentioned) because it would be difficult for any person to follow those of our elders who used to have separate special practices during Ramadhaan ul Mubaarak.

Maulana Shaykh ul Hind ر used to remain occupied in Nawaafil from after Taraweeh until Fajr Salaat and he used to listen to different Huffaaz, one Haafiz after another (in succession). **Hadhrat Maulana Shah Abdur Rahim Raipuri** ر used to spend the entire Ramadhaan ul Mubaarak, day and night, in recitation of the Qur’aan. This was to the extent that he closed all correspondence and he could not even bear meeting anybody. Only

[2] A complete Arabic commentary of Sunan Abu Dawood, in five volumes

certain special attendants of his were permitted to remain with him after Taraweeh for as long as it took him to have a cup or two of simple tea.

ADVICE

These practices of the elders are not written here just to peruse them or to praise them, but so that we may follow them according to our strength and so that we may try and complete these practices to the best of our ability so that we may rise above our contemporaries in the light of these special characteristics.

How good is it that those who are not forced into some worldly occupation that after wasting eleven months, they exert themselves for one month. What difficulty is there for those who have to sit (and work) in offices from 10 o'clock to 4 o'clock to at least recite the Qur'aan in Ramadhaan ul Mubaarak from Subh until 10 o'clock? They do take out time to fulfill their necessities besides the time they spend in the office.

Those who are involved in agriculture are not servants of anyone, nor is it such that they cannot change their schedule, or that they cannot sit on their farms and recite the Qur'aan. There is no difficulty for the traders to make their trading hours a bit less or at least to recite the Qur'aan together with running their businesses for the word of Allaah Taa'la I has a very special link with this blessed month.

It is for this reason that all the books of Allaah Taa'la I were revealed in this month. Consequently, the Qur'aan was revealed from the Lauh al Mahfuz (the Protected Tablet) to the skies of the

world in entirety during this month, and from there it was revealed piecemeal according to the need of the time over twenty three years.

Similarly, the Saheefas (smaller books) of Hadhrat Ibraaheem υ were revealed to him on the first or third of this month.

Hadhrat Dawood υ received the Zaboor on the eighteenth or twelfth of this month, Hadhrat Moosa υ received the Tauraat on the sixth and Hadhrat 'Isaa υ received the Injeel on the twelfth or thirteenth of Ramadhaan al Mubaarak. From this we learn that the word of Allaah Taa'la I has a special link with this month. For this reason, a great deal of Tilaawah (recitation) is recorded to have been done during this month, as well as the practices of the Mashayikh (i.e. recitation during this month).

Every year, Hadhrat Jibreel υ used to recite the entire Qur'aan to Rasulullaah ρ during Ramadhaan, and in some narrations it is mentioned that Rasulullaah ρ used to listen. From these two narrations the scholars have concluded the revision of the Qur'aan that takes place commonly to be Mustahab.

In summary, a person should do that amount of Tilaawah with due importance and punctuality which he is capable of. It is also not appropriate to waste the time that is left over from reciting the Qur'aan because Rasulullaah ρ specially turned our attention to four things in the end portion of this Hadith. He ρ commanded us to do these four in great abundance during this month. They are, Kalimah Tayyibah, Istighfaar (seeking forgiveness), Du'aa to be entered into Jannah, and Du'aa to be saved from Jahannam. Therefore, a person should take it to be great fortune if he gets whatever time in order to do these four things. This is appreciation for the blessed advice of Rasulullaah ρ. What difficulty is there if a person occupies his

tongue with the recitation of Durud Sharif or the Kalimah Tayyibah while involved in his worldly tasks? He will be able to say the following tomorrow,

میں گو رہا رہین ستم ہائے روزگار لیکن تمہاری یاد سے غافل نہیں رہا

Although I remained pledged to the hardships of meeting ends
However I never remained incognizant of you. (I remained buys in my career but I never remained incognizant of you.)

After this, Rasulullaah ρ mentioned a few specialties and etiquettes of this month. Firstly, this is a month of patience, i.e. a person should tolerate difficulties if they come about while fasting with enthusiasm and fervor. It should not be with arguing and calling for destruction just as is the habit of most people during the hot days of Ramadhaan. Similarly, if it happens that Sehri is missed, then lamentations of fasting begin from the morning.

In a similar vein, if there is difficulty during Taraweeh, then it should be tolerated with great happiness. It should not be taken to be a difficulty or calamity for this is great deprivation. We leave eating, drinking, resting and relaxing due to minor worldly things. So, what difficulty can there be in comparison to leaving them out in order to attain the pleasure of Allaah Taa'la I?

SYMPATHY FOR THE UNFORTUNATE

It is then explained that this is a month of sympathy, i.e. to be hospitable with the poor and destitute. If a person has ten items for Iftaar (breaking the fast), then he should at least give two or four to the poor. In essence, they should be given preferential treatment otherwise they should be equal. The point here is that there should definitely be a portion in our Sehri and Iftaar for the poor.

The Sahabah ψ have presented a practical example for the Ummah and they have practiced upon every part of Deen so clearly that their practice is a clear path for every good deed. Following them in giving others preference and showing sympathy is the work of those that have great courage. There are hundreds and thousands of narrations that nothing but astonishment can be expressed when studying them.

One incident is presented here; Abu Jahm τ says that I went in search of my cousin during the battle of Tabook. I took a water skin along so that I could give him to drink if he still had life in him and I could wash his face and hands. Coincidentally, I found him lying (on the battlefield). I asked him if he wanted water. He replied by indication. At that moment, someone nearby screamed because of injury. My cousin indicated to me that I should go to that person before giving him water. I went to him and enquired of his condition. I learned that he too was thirsty and was asking for water. At the same time, someone nearby indicated. He too indicated that I go (to the third person) before he drank. Upon reaching the third person he had passed away. I came back to the second person and found that he too had passed away. I then returned to my cousin and found that he too passed away. This is the preferential treatment our predecessors accorded that they gave up their lives but could not tolerate drinking water before a strange Muslim brother.

رضي الله عنه وارضاهم ورزقنا اتباعهم . آمين

It is mentioned in Ruh al Bayaan, quoting from Jaami' us Sagheer of Suyuti ﺭ and Maqaasid of Sakhaawi ﺭ, as narrated by Hadhrat Ibn Umar τ that Rasulullaah ρ said that there are five hundred chosen servants and forty Abdaal always in my Ummah. When anyone of them passes away, immediately another one takes his place. The

Sahabah ψ asked as to what is the special action of these people. Rasulullaah ρ said that they deal sympathetically and beneficently with people with the sustenance given by Allaah Taa'la I.

It is mentioned in another Hadith that the person who feeds the hungry or who clothes the naked or who gives the traveler a place to spend the night, then Allaah Taa'la I will grant him protection from the horrors of the Day of Qiyaamat.

Yahya Barmaki ؒ used to spend a thousand dirhams on Sufyaan Thauri ؒ every month. Sufyaan ؒ used to make Du'aa for him in Sajdah, 'O Allaah Taa'la, Yahya has sufficed for my worldly needs, You suffice for him in the Aakhirah.' When Yahya ؒ passed away, then people saw him in a dream. They asked him, "What happened?" he replied, "I was forgiven on account of the Du'aa of Sufyaan."

After this, Rasulullaah ρ explained the virtue of feeding others Iftaar. It is mentioned in another narration that the angels send mercies during the nights of Ramadhaan upon the one who feeds others at Iftaar time from Halaal earnings, and Hadhrat Jibreel υ shakes hands with him on the night of Qadr. **The sign that Jibreel υ has shaken hands with somebody is that the person's heart becomes soft and tears flow from his eyes.**

Hammaad bin Salamah ؒ - a famous Muhaddith – used to consistently feed fifty people at the time of Iftaar.[3]

After mentioning the virtue of Iftaar, it is stated that the first part of this month is mercy, i.e. the bounties of Allaah Taa'la I are directed

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[3] Ruh al Bayaan

towards (us). This mercy is for all the Muslims. Thereafter, those who are grateful for this mercy, receive even more.

لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ

If you show gratitude (for the favours I grant you), then I will definitely grant you (many) more (physical, spiritual and worldly favours). [Surah Ibraaheem 14:7]

Forgiveness begins during the middle portion. This is because a portion of the fast has been completed. The recompense and favour in lieu of it begins with forgiveness and the last portion is total freedom from the fire.

There are many narrations stating freedom from the fire at the end of Ramadhaan. Ramadhaan has been split into three parts as mentioned above. According to this lowly one (the author), the difference between mercy, forgiveness and freedom from the fire is that there are three types of people. **First** are those who have **no burden of sins.** The rains of mercy and bounties fall upon them from the very beginning. **Second** are those who **commit few sins.** After keeping a few fasts, the blessings and recompense of which is forgiveness and pardon of their sins. **Third** are those who commit a **great number of sins.** After keeping a considerable amount of fasts they receive freedom from the fire. What abundance of mercy can be said to be upon those for whom there was mercy from the beginning and their sins were forgiven?

والله اعلم وعلمه اتم واحكم

Rasulullaah ρ encouraged us to one more thing after this and that is that the master should be lenient towards his workers. After all, they too are fasting. Fasting will be burdensome for them if the work is

increased. However, if the work is too much, then there is no problem if the working hours are increased by about half an hour for those workers who will cause a uproar. This will apply when the workers are fasting, otherwise there is no difference between Ramadhaan and other months for them. What can be said of the oppression and lowliness for the one who carries on eating and takes work from his employees with a shameless face and if there is some shortfall in the work then he vilifies them?

وَ سَيَعْلَمُ الَّذِيْنَ ظَلَمُوْٓا اَىَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ (٢٢٧)٪

Shortly (after death) the oppressors (wrongdoers) will come to know to which place they will return (Jahannam). [Surah Shu’araa (the Poets) 26:227]

After this, Rasulullaah ρ commanded that four things should be done in abundance during Ramadhaan al Mubaarak. First is Kalimah Tayyibah – which is referred to in the Ahaadeeth to be the best form of Dhikr.

A narration of Hadhrat Abu Sa’eed Khudri τ in Mishkaat states that once Hadhrat Musa υ requested Allaah Taa’la I, “O Allaah Taa’la, tell me of such a Du’aa by means of which I can remember You and I can make Du’aa with it.” لا إله إلا الله came the response. Hadhrat Musa υ said that all Your servants say this Kalimah, I want a special Du’aa or Dhikr. The reply came, “O Musa, if the seven heavens and those who inhabit it besides Myself, i.e. the angels, and the seven earths were to be placed in one pan (of a scale) and Kalimah Tayyibah were to be placed in the other, and then it will be heavier.”

It is mentioned in one Hadith that the doors of the heavens immediately open for the one who says this Kalimah with sincerity

and there is no barrier between it and reaching the ‘arsh on condition that the one who said it stays away from major sins. It is the law of Allaah Taa’la I that He grants something according to the need of it. **When we ponder over the world, we find that that which is needed most is found to be the most.** For example, water. It is a general need. Allaah Taa’la I has made it so easily available out of His infinite mercy and a useless thing like alchemy is so rare.

Similarly, Kalimah Tayyibah is the most virtuous Dhikr. Its virtue over all other forms of Dhikr is known from a number of Ahaadeeth. It has been kept so general that no one can be deprived of it. Then too, if someone is deprived, then it is his misfortune. In summary, its virtue has been mentioned in many Ahaadeeth. They have been left out here for brevity.

The second thing that we have been told to increase in the above Hadith is Istighfaar (seeking forgiveness). Many virtues of Istighfaar have also been mentioned in the Ahaadeeth.

It is narrated in one Hadith that all roads will be opened for the one who is straitened and he does a lot of Istighfaar. He will be given freedom from every grief and sustenance will come to him from avenues which he could not imagine.

It is stated in one hadith that every person sins and the best sinner is the one who repents.

A hadith will be mentioned further on in which it is stated that when a person commits a sin, then a black spot appears on his heart. If he repents, then it is washed away, otherwise it remains.

After this, Rasulullaah ρ commanded us to ask two things without which we cannot do. One is attainment of Jannah and the other is

protection from Jahannam. May Allaah Taa'la bless me and you with this out of His grace.

2. The five gifts of Ramadhaan given to the Ummah of Rasulullaah ρ.

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم اعطيت امتي خمس خصال في رمضان لم تعطهن امة قبلهم خلوف فم الصائم اطيب عند الله من ريح المسك وتستغفر لهم الحيتان حتى يفطروا ويزين الله عز وجل كل يوم جنة ثم يقول يوشك عبادي الصالحون ان يلقوا عنهم المؤنة ويصيروا اليك وتصفد فيه مردة الشياطين فلا يخلصوا فيه الى ما كانوا يخلصون اليه في غيره ويغفر لهم في آخر ليله قيل يا رسول الله اهى ليلة القدر قال لا ولكن العامل إنما يوفى في اجره اذا قضى عمله (رواه احمد والبزار والبيهقي ورواه ابو الشيخ ابن حبان في كتاب الثواب الا ان عنده وتستغفر لهم الملائكة بدل الحيتان . كذا في الترغيب)

HADITH NO 2

Hadhrat Abu Hurayrah τ narrates from Rasulullaah ρ, "My Ummah has been granted five things during Ramadhaan which were not given to the previous nations. The smell of their mouths is more beloved to Allaah Taa'la than musk. The fish in the sea seek forgiveness for them until the time of Iftaar. Jannah is beautified for them. Allaah Taa'la then says that the time is near when My pious servants will throw off the difficulties (of the world) and will come to you. The rebellious Shayateen are locked up as not to cause those evils which they normally do out of Ramadhaan. Those who fasted are forgiven on the last night of Ramadhaan." The Sahabah ψ asked as to whether this night was the night of Qadr (power). Rasulullaah ρ said, "No. The custom is that the worker is recompensed when the work is completed."

COMMENTARY

In this hadith Rasulullaah ρ mentioned five specialties that have been given to this Ummah by Allaah Taa'la I while those of the previous nations who fasted were not given them. If only we could appreciate this bounty and make an effort to attain it.

The first one is that the odour of the mouth of the fasting person (during hunger) is more beloved to Allaah Taa'la I than musk. The commentators of hadith have eight views on the meaning of this which I (the author) have explained in detail in the commentary of Muatta.[4] According to me, three views are the most preferred. The first is that Allaah Taa'la I will grant the recompense and reward of this odour in the form of fragrance which is better than musk and will nourish the mind. This meaning is obvious and there is nothing farfetched about it. Also, a narration of Durr e Manthur clearly states this. It therefore attains the status of specification. The second view is that when people rise from their graves on the Day of Qiyaamat, then as a sign, a smell better than musk will emanate from the mouths of those who fasted. The third view – which is better than both in my deficient opinion – is that the odour is more beloved to Allaah Taa'la than musk in this world. This phenomenon is that of love. The person who has a relationship and love for someone, then he is more infatuated by his odour than a thousand fragrances.

اے حافظ مسکیں چہ کنی مشک ختن را   از گیسوۓ احمد بستان عطر عدن را

O Hafiz, what you have to do with musk and fragrance of Khutan, this whole garden of world is smelling with the nice and sweet smell of the Mubarak hairs of Mujtabaρ.

[4] A very good Arabic commentary of Muatta Imam Maalik J, titled 'Aujaz ul Masaalik – in six volumes.

The objective of the fasting person is to attain complete closeness so that he attains the status of a beloved. Fasting is one of the most beloved forms of worship of Allaah Taa'la I. It is for this reason that it is stated that the reward for all good deeds are given by the angels but the recompense for fasting will be given by Allaah Taa'la I himself because it is done solely for Him. Some Mashaaikh state that this word is 'Ujza bihi', i.e. I am the reward, I give myself and what recompense can be better than one attaining his beloved.

It is mentioned in one hadith that fasting is the door to all forms of worship, i.e. the light becomes enlightened on account of fasting and due to this, and a liking is created for all other worship. This is when fasting is fasting in the true sense. Simply remaining hungry is not meant, but fasting together with all its etiquettes. This will be explained under hadith nine.

NOTE:

At this juncture, one important ruling deserves attention. Some scholars prohibit the use of the Miswaak for a fasting person during the evening on the basis of the hadith discussing the odour of the mouth. According to the Hanafis, it is Mustahab (preferable) to use the Miswaak at all times because the odour of the mouth is removed by using it. **The odour mentioned in the hadith is the odour that comes from the stomach due to hunger, not the odour of the mouth itself.** The proofs of the Hanafis can be found in the books of Fiqh and Hadith at their respective places.

The second specialty is the seeking of forgiveness by the fish. The objective of this is to explain the great number of creation that makes Du'aa. Various Ahaadeeth mention this subject matter. Some narrations state that the angels seek forgiveness. My paternal uncle (Hadhrat Maulana Muhammad Ilyaas ﺭ - the founder of Tabligh,

Basti Hadhrat Nizaam ud Deen, Delhi) states that the apparent reason for the specialty of the fish is that Allaah Taa'la I states,

إِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا (٩٦)

As for those who have Imaan and do good acts, Ar Rahmaan will soon authorize (give) love (to) them. [Surah Maryam 19:96]

It is mentioned in a hadith that when Allaah Taa'la I loves a servant, then He says to Hadhrat Jibreel υ, "I love a particular servant. You also love him." He begins to love this person and tells the inhabitants of the heavens that a particular person is the beloved of Allaah Taa'la I, all of you should have love for him. The inhabitants of the heavens love him and then acceptance for him is placed in the world. **The general principle is that those who love someone are found around that person,** but love for this person is so widespread that not only those nearby the person, but the animals who live in the sea also love him. They also make Du'aa for him and it is as if the limits of love are attained when it goes beyond the earth into the sea. Also, it stands to reason that the animals of the jungle also make Du'aa.

The third specialty is the beautification of Jannah. This has also been mentioned in many narrations. Some narrations state that the beautification of Jannah begins from the start of the year for Ramadhaan. **The general principle is that the preparation time (and arrangements) corresponds to the significance of the arrival of somebody important.** Preparations for a wedding begin months in advance.

The fourth specialty is that the rebellious Shayateen are locked up. Due to this, the flood of sin is decreased. The gush of mercy in Ramadhaan al Mubaarak and the abundance of worship demands

that the Shayateen make great effort and finish themselves and due to this effort, the amount of sins will go beyond limits. Despite this however, it is proven that there is much less sin committed on a general scale. How many drunkards are there who do not drink especially because of Ramadhaan? Similarly, there is an open decrease in other sins.

Definitely, sins are committed, but there is no objection on the Hadith due to their occurrence. This is because the subject matter of the Hadith states that the rebellious Shayaateen are locked up. Therefore, if sins happen because of the effect of the non-rebellious ones, then there will be no confusion. However, there are other narrations that state that the Shayaateen in general are locked up – without the clause 'rebellious'. So, if the clause of rebellious Shayaateen is meant by these narrations, then too there can be no objection because **sometimes a general statement is made and its clauses or specifications are mentioned at other places.**

There should be no confusion even if the meaning of these narrations is that all the Shayaateen are locked up and yet sins are committed. This is because although generally sins are due to the effect of the Shayaateen, but the Nafs (carnal self) of a person becomes so accustomed and affected due to the building up of his deception, mixing and poisonous effect throughout the year that a person does not even realize that he is backbiting. Such thoughts become his second nature. It is for this reason that those who commit a lot of sins out of Ramadhaan also commit them during Ramadhaan, and because the Nafs of a person is with him all the time, its effect is there as well.

There is another aspect and that is Rasulullaah ρ said that when a person commits a sin, then a black spot appears on his heart. If he sincerely repents, then it is washed away, otherwise it remains there.

If he commits a second sin, another spot appears, until his heart becomes totally black. Then goodness cannot reach his heart. Allaah Taa'la I states,

كَلَّا بَلْ ۜ رَانَ عَلٰى قُلُوْبِهِمْ

Never! In fact, (they refuse to believe because) the rust (stain) of their sins has covered (sealed) their hearts (so that no truth can penetrate it). [Surah Mutaffifeen (Those who Cheat) 83:14]

In such a case, these hearts turn towards sin on their own. This is the reason why many people commit one type of sin without care, but when a similar type of sin comes before him, then his heart rejects it. For example, if a drunkard has to be told to eat pork, his nature will hate it, whereas both of them are equal in the sense of them both being sins. Similarly, when a person commits sins out of Ramadhaan, then his heart becomes stained with it and on account of this, there is no need for Shaytaan to make the sin come from him.

In summary, there is no objection to sins being committed during Ramadhaan al Mubaarak if the Hadith refers to all the Shayaateen being locked up. If it refers to the rebellious, wicked Shayaateen, then too there is no objection. According to this lowly one, this explanation is better and every person can think over it and experience it that not so much effort is needed in Ramadhaan to do a good deed or stay away from an evil deed as one would make out of the month of Ramadhaan. Only a little bit effort and attention is needed.

The opinion of Hadhrat Maulana Shah Muhammad Ishaaq J is that both these Ahaadeeth deal with different types of people. Only the

proud Shayaateen are locked up for the sinners and every type of Shaytaan is locked up for the pious.

The fifth specialty is that all those who fasted are forgiven on the last night of Ramadhaan al Mubaarak. This discussion was also mentioned under the first Hadith. The Sahabah ψ though that such a great virtue can only be for the Night of Power because it is the most virtuous night of Ramadhaan. However, Rasulullaah ρ said that its virtues are separate. This bounty is one at the end of Ramadhaan.

عن كعب بن عجرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم احضروا المنبر فحضرنا فلما ارتقى درجة قال آمين فلما ارتقى الدرجة الثانية قال آمين فلما ارتقى الدرجة الثالثة قال آمين فلما نزل قلنا يا رسول الله لقد سمعنا منك اليوم شيئا ما كنا نسمعه قال ان جبرئيل عرض لى فقال بعد (بضم العين عن الخير وبكسرها اى هلك قاله السخاوى . ١٢ منه) من ادرك رمضان فلم يغفر له قلت آمين فلما رقيت الثانية قال بعد من ذكرت عنده فلم يصل عليك قلت آمين فلما رقيت الثالثة قال بعد من ادرك ابويه الكبر او احدهما فلم يدخلاه الجنة قلت آمين

(رواه الحاكم وقال صحيح الاسناد كذا في الترغيب وقال السخاوى رواه ابن حبان فى ثقاته وصححه والطبرانى في الكبير والبخارى في بر الوالدين له والبيهقى فى الشعب وغيرهم ورجاله ثقات وبسط طرقه وروى الترمذى عن ابى هريرة رضي الله عنه بمعناه وقال ابن حجر رحمه الله طرقه كثيرة كما في المرقاة)

HADITH NO 3

Only the very unfortunate will remain deprived of forgiveness in Ramadhaan.

It is narrated from Hadhrat K'ab bin Ujrah τ that once Rasulullaah ρ said, "Come close to the pulpit." We came closer. When he (ρ)

ascended the first step he said, “Aameen.” When he (ρ) ascended the second step, he said, “Aameen.” When he ascended the third step, he said, “Aameen.” When (ρ) came down, we said, “We have heard something from you today which we have never heard before.” Rasulullaah ρ said, “At that time Jibreel came before me (when I took the first step). He said, “Destruction be for the person who finds Ramadhaan, and yet he is not forgiven.” I said, “Aameen.” When I took the second step he said, “Destruction be for the person before whom you are mentioned but he does not recite Durud.” I said, “Aameen.” When I ascended the third step he said, “Destruction be for the person who finds both his parents or one of them in old age and they do not cause him to enter Jannah.” I said, “Aameen.”

COMMENTARY

In this Hadith, Hadhrat Jibreel υ made three Du’aas for misfortune and Rasulullaah ρ said ‘Aameen’ to all three of them. Firstly, the Du’aa of misfortune made by such a close angel like Hadhrat Jibreel υ is no small matter, and Rasulullaah ρ saying ‘Aameen’ upon it makes it quite clear what a severe Du’aa for misfortune it is. Only Allaah Taa’la I can bless us with the ability to be saved from these three things and we can remain protected from these evils, otherwise there is no doubt in the destruction (for these persons).

In other narrations quoted in Durr e Manthur it is mentioned that Hadhrat Jibreel υ himself told Rasulullaah ρ to say ‘Aameen’, so Rasulullaah ρ said ‘Aameen’. From this we learn that it is even more critical.

The first person is he upon whom Ramadhaan al Mubaarak passes but is not forgiven, i.e. he spends a period which is of goodness and

blessings in negligence and sin. Ramadhaan al Mubaarak is a time in which forgiveness and the mercy of Allaah Taa'la I falls like rain. So, if the month of Ramadhaan al Mubaarak passes over a person in such a way that he is deprived of forgiveness on account of his evil deeds and shortcomings, then what other time is there for his forgiveness? What doubt can there be in the destruction of such a person? The way of attaining forgiveness is that after carrying out all the actions of Ramadhaan al Mubaarak like fasting, Taraweeh, etc. properly, a person should repent and seek forgiveness for his sins in abundance all the time.

The second person for whom Du'aa for misfortune was made is the person who hears the name of Rasulullaah ρ and does not recite Durud (send salutations and blessings). This subject matter is discussed in many other narrations. It is for this reason that the view of certain scholars is that it is Waajib (compulsory) to recite Durud every time the name of Rasulullaah ρ is taken. There are many other warnings besides the above mentioned one for the person who hears the name of Rasulullaah ρ but does not recite Durud.

In some Ahaadeeth, such a person has been termed to be wretched and the most miserly of people. Also, (such a person has been termed as) an oppressor, some who will forget the path to Jannah. To such an extent that it is mentioned that such a person will enter Jahannam and is irreligious.

It is also narrated that such a person will not see the face of Rasulullaahρ. The research scholars have interpreted these narrations but who can deny that the apparent statements of Rasulullaah ρ are so severe for the one who does not recite Durud that it is difficult for anyone to bear. Why should it not be so when the favours of Rasulullaah ρ upon the Ummah are innumerable, i.e.

they cannot be explained or penned? Besides this, the rights of Rasulullaah ρ upon the Ummah are so many that every warning (narrated) is appropriate and suitable for the one who does not recite Durud Sharif. The virtues of Durud Sharif alone are so many that it is a separate misfortune to be deprived of it.

What greater virtue can there be than (the fact that) the one who recites Durud upon Rasulullaah ρ once, Allaah Taa'la I sends mercies upon such a person ten times? Also, the angels make Du'aa for such a person, sins are forgiven, the stages of a person are raised, a person receives reward equal to mount Uhud, intercession becomes Waajib (compulsory) for such a person etc.

Over and above this, a person attains the pleasure of Allaah Taa'la I, His mercy, protection from His anger, freedom from the horrors of the Day of Qiyaamat, a person viewing his abode in Jannat-paradise even before he passes away etc. Many promises (of certain rewards) are found for the one who recites Durud Sharif a certain amount of times. Besides all of this, straitened livelihood and poverty is removed, a person attains closeness in the court of Allaah Taa'la I and Rasulullaahρ, help against one's enemies is received, hypocrisy and the rust of the heart is removed. People begin to love such a person. There are many other glad tidings mentioned in the Ahaadeeth for the one who recites Durud Sharif in abundance.

The jurists have clearly stated that it is Fardh (obligatory) to recite Durud Sharif once in a lifetime – the scholars of the Madhhab are unanimous upon this. However, there is difference of opinion as to whether it is Waajib (compulsory) to recite Durud Sharif every time the name of Rasulullaah ρ is taken or not. Some scholars state that it is Waajib to recite Durud Sharif every time, while others state that it is Mustahab (preferable).

The third person is he who finds either his parents or one of them in old age and he does not serve them to the degree that will make him worthy of entry into Jannah. Emphasis upon the rights of parents is discussed in many Ahaadeeth. The scholars have written that it is necessary to obey them in permissible matters. They have also written that one should not disrespect them, one should not be proud in front of them, even though they may be polytheists, one should not raise his voice above theirs, one should not call them by name, one should not go forward in any work (ahead of them), one should be soft when it comes to commanding the good and forbidding evil, and even if they do not accept, one should remain good to them and make Du'aa of guidance for them. A person should consider honouring them in everything.

It is mentioned in one narration that the best door from among the doors of Jannah is the father, if you wish; you can protect it or destroy it.

One Sahabi τ asked Rasulullaah ρ as to what the rights of parents are. Rasulullaah ρ replied that they are your Jannah or Jahannam, i.e. their pleasure is Jannah and their displeasure is Jahannam.

It is mentioned in one Hadith that one gaze of love and affection of a son upon his father carries the reward of an accepted Hajj.

It is mentioned in one Hadith that all sins, no matter the amount, besides Shirk (polytheism) will be forgiven except for disobedience to one's parents. The punishment for it will be received in this world before a person dies.

One Sahabi τ told Rasulullaah ρ that I have the intention of going out in Jihaad. Rasulullaah ρ asked him, "Is your mother alive?" He

replied, “Yes.” Rasulullaah ρ said, “Serve her for Jannah for you lies beneath her feet.”

One Hadith states that the pleasure of Allaah Taa’la I lies in the pleasure of the father and the displeasure of Allaah Taa’la I is in the displeasure of the father. There are many narrations that explain its importance and virtue. There is a way of making it up in the Shari’ah if one has been deficient in this matter (fulfilling the rights of parents) out of negligence if his parents are not present.

It is mentioned in one Hadith that if a person’s parents passed away in such a condition that they were displeased with him, then he will be included amongst the obedient ones if he makes a lot of Du’aa and Istighfaar for them.

Another Hadith states that the best good is to have good relations with those affiliated to ones father.

HADITH NO 4

Showing Allaah Taa’la your righteousness in Ramadhaan.

عن عبادة بن الصامت رضي الله عنه ان رسول الله صلى الله عليه وسلم قال يوما وحضرنا رمضان اتاكم رمضان شهر بركة يغشاكم الله فيه فينزل الرحمة ويحط الخطايا ويستجيب فيه الدعاء ينظر الله تعالى الى تنافسكم فيه ويباهى بكم ملائكة فاروا الله من انفسكم خيرا فان الشقى من حرم فيه رحمة الله عزوجل

(رواه الطبرانى ورواته ثقات الا ان محمد بن قيس لا يحضرنى فيه جرح ولا تعديل كذا في الترغيب)

It is narrated from Hadhrat Ubaadah bin As Saamit τ that Rasulullaah ρ said at a time close to Ramadhaan, “The month of Ramadhaan has come upon you, and it is a month of blessings. Allaah Taa’la turns towards you in it and lets His special mercies

descend. He forgives sins, accepts Du’aas. He sees your competing and boasts before the angels. Therefore, show your good to Allaah Taa’la. Wretched is the one who is deprived of the mercy of Allaah Taa’la in this month.”

COMMENTARY:

Competing (Tanaafus) refers to doing things bearing in mind the passion of others and to compete in it. Those who boast and compete should bring all they have and show it here. It is not a matter of boasting, but in expression of a bounty I write that although I cannot do anything due to inability, but I become happy when I see those women of my household who give due importance to reciting more Qur’aan than the other. Together with household work, they manage to easily complete fifteen to twenty Juz daily. May Allaah Taa’la I accept it out of His mercy and may He bless us with the ability to do more.

HADITH NO 5

Freedom from Jahannum and acceptance of Du’aa.

عن ابى سعيد الخدرى رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ان لله تبارك وتعالى عتقاء فى كل يوم وليلة يعنى في رمضان وان لكل مسلم في يوم وليلة دعوة مستجابة (رواه البزار كذا في الترغيب)

It is narrated from Hadhrat Abu Sa’eed al Khudri τ that Rasulullaah ρ said, “Every day and night of Ramadhaan there are those whom Allaah Taa’la frees (from Jahannam) and for every Muslim every day and night there is a Du’aa that is accepted.”

COMMENTARY:

The acceptance of Du'aas of a fasting person has been mentioned in many Ahaadeeth. Some narrations state that Du'aas are accepted at the time of Iftaar. However, we pounce upon the food at that time that leave alone making Du'aa, we do not even remember the Du'aa to be recited for Iftaar itself. The famous Du'aa of Iftaar is,

اللهم لك صمت وبك آمنت وعليك توكلت وعلى رزقك افطرت

O Allaah Taa'la, for You I have fasted and in You do I believe and upon You do I rely and I break my fast with the sustenance given by You

This Du'aa is found summarized in the books of Hadith.

Hadhrat Abdullaah bin 'Amr bin 'Aas τ used to recite this following Du'aa at the time of Iftaar,

اللهم إني أسئلك برحمتك التي وسعت كل شيئ أن تغفرلي

O Allaah Taa'la, indeed I ask you on account of Your mercy that covers everything to forgive me

The following Du'aa is narrated from Rasulullaah ρ in certain books,

يا واسع الفضل اغفرلي

O the being who has widespread grace, forgive me

There are a number of Du'aas narrated in the Hadith, but there is no specific Du'aa. It is the time of acceptance of Du'aas. A person should make Du'aa for his needs. If you remember, then remember this lowly one (the author) for I am asking and it is the right of the one who asks,

چشمۂ فیض سے گر ایک اشارا ہوجائے　　لطف ہو آپکااور کام ہمارا ہو جائے

Let a sign from the spring of grace fall

The grace is Yours and our work will be done

HADITH NO 6

Three people whose Duaas are accepted.

عن ابى هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ثلثة لا ترد دعوتهم الصائم حتى يفطر والامام العادل ودعوة المظلوم يرفعها الله فوق الغمام ويفتح لها ابواب السماء ويقول الرب وعزتى لانصرنك ولو بعد حين

(رواه احمد في حديث والترمذى وحسنه وابن خزيمة وابن حبان في صحيحهما كذا في الترغيب)

It is narrated from Hadhrat Abu Hurayrah τ that Rasulullaah ρ said, "The Du'aas of three people are not rejected. The fasting person's at the time of Iftaar. A just king. The oppressed person's – whose Du'aa Allaah Taa'la takes above the clouds and the doors of the heavens are opened for it and it is said, "I shall definitely help you, even if it be after some time (on account of some hidden benefit)."

COMMENTARY:

It is narrated in Durr e Manthur from Hadhrat Ayesha radiyAllaah Taa'lau anha that the colour of Rasulullaah ρ would change when Ramadhaan would come. There used to be increase in his Salaat and he used to make Du'aa with great earnestness. Fear used to overcome him.

Another narration states that he never came to bed until Ramadhaan was over.

In one narration it is mentioned that Allaah Taa'la I commands the angels who hold the 'arsh to leave their worship and to say 'Aameen' to the Du'aas of those who are fasting during Ramadhaan. We learn the specialty of Du'aas being accepted during Ramadhaan from many narrations. It is an undoubted fact that when Allaah Taa'la I makes a promise and it is narrated from the truthful Rasul ρ, then there is no doubt whatsoever that it will be fulfilled. Despite this, there are some people who make Du'aa but it has no effect. A person should not understand that his Du'aa has not been accepted. Rather, he should understand the meaning of acceptance.

Rasulullaah ρ said that when a Muslim makes Du'aa – on condition that it is not for breaking of ties or for something sinful – then Allaah Taa'la I will definitely bless him with one of three things. He will either receive that which he asked for, or a bad occurrence or calamity will be averted from him or he will receive reward equal to it in the Aakhirah.

It is mentioned in one Hadith that on the Day of Qiyaamat, Allaah Taa'la I will call His bondsman and say that O my bondsman, I commanded you to make Du'aa and I promised to accept. Did you make Du'aa before Me? The bondsman will say that he had made Du'aa. It will be said to him that you have not made any Du'aa except that it was accepted. You made a particular Du'aa that a certain difficulty should be removed. I fulfilled it in the world. You made Du'aa that a particular grief should be held back but you did not know the effect. I specified a certain reward for you in lieu of it. Rasulullaah ρ said that the person will be reminded of every Du'aa that he had made and it will shown to him whether it was fulfilled in the world or whether it was recompensed in the Aakhirah. When seeing the abundant reward, he will wish that none of his Du'aas were fulfilled in the world because of the reward here.

Du’aa is very important. It is a matter of great loss and misfortune if a person is negligent of it. If a person does not see the apparent acceptance of it, he should not lose heart. We learn from the lengthy Hadith at the end of this booklet that in this too, Allaah Taa’la I considers the welfare of His bondsman. If there is good in granting him that (which he asked for) then He grants it, otherwise not. It is also the great favour of Allaah Taa’la I because sometimes – due to our deficient understanding - we ask certain things that are not appropriate for us.

Together with this, there is another important aspect that demands careful thought. Many men and women are involved in the sickness of sometimes making Du’aa for misfortune for their children out of anger and frustration. Remember that in the court of Allaah Taa’la I, there are certain special accepted times in which whatever is asked for is granted. This foolish person curses his children out of anger, and then when the child dies or is involved in some calamity, then she runs around crying and she does not even know that she asked for this calamity herself by her Du’aa for misfortune.

Rasulullaah ρ said that you should not make Du’aa for misfortune for your lives and children as well as your wealth and servants, for it should not fall in such a time which is a time of acceptance. This is especially with regards to Ramadhaan al Mubaarak because the entire month is a special time. It is absolutely necessary that a person makes an effort to save himself from this.

Hadhrat Umar τ narrates from Rasulullaah ρ that the one who remembers Allaah Taa’la during Ramadhaan al Mubaarak will be forgiven and the one who asks from Allaah Taa’la I will not be disappointed.

In a narration of Hadhrat Ibn Mas'ood τ recorded in Targheeb, it is stated that there is a caller who calls out on every night of Ramadhaan, 'O who is in search of good, turn your attention and go forward, O he who is in search of evil, stop now and open your eyes.' After this, that angel says, 'Is there anyone who seeks forgiveness that he will be forgiven? Is there anyone repenting that his repentance may be acceptance? Is there anyone making Du'aa that his Du'aa may be accepted? Is there anyone asking that his question may be responded? After all this, there is an absolutely important point and deserves attention and that is that there are a few conditions for the acceptance of Du'aa. If they are not found, then sometimes the Du'aa is rejected. Some of them are, Haraam provision – Du'aa is rejected on account of it.

Rasulullaah ρ said that there are many grief stricken people who stretch their hands towards the heavens, making Du'aa and ask, 'O Rabb, O Rabb' but their food is Haraam, their drink is Haraam and their clothing is Haraam. How can his Du'aa be accepted in such a condition?

The historians have written that there was a group of people in Kufa who were Mustajaab ud Da'waat (such people whose Du'aas are always accepted). When any ruler came into power, they used to make Du'aa of misfortune for him and he used to be destroyed. When the oppressor Hajjaaj came into power over them, he held a function in which he gave a special invitation to this group. When the meal was over, he said that I have been saved from the Du'aa for misfortune of these people because Haraam provision has entered their bellies. Together with this, we should focus our gaze on Halaal provision in our times – in which there is a continuous effort to make interest permissible. The workers and traders understand bribery and deception much better.

HADITH NO 7

The mercy of Allaah Taa'la upon those who partake of Sehri.

عن ابن عمر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ان الله وملائكته يصلون على المتسحرين

(رواه الطبرانی في الاوسط وابن حبان فی صحيحه كذا في الترغيب)

It is narrated from Hadhrat Ibn Umar τ that Rasulullaah ρ said, "Indeed Allaah Taa'la and His angels send mercies upon those who partake of Sehri."

COMMENTARY:

How great is the bounty and favour of Allaah Taa'la that due to the blessings of fasting, He has made the meal before it – called Sehri – an act of reward for the Ummah and the Muslims are given reward for it. The virtue and reward of Sehri has been mentioned in a number of Ahaadeeth. 'Allamah 'Ayni ﺭ has collected the Ahaadeeth pertaining to its virtue from seventeen Sahabah ψ. He has also recorded the view of unanimity of it being Mustahab (preferable). Many people are deprived of this virtue due to laziness while some people perform Taraweeh, eat and go to sleep, thereby remaining deprived of its reward. According to the dictionary, Sehr refers to the food partaken of close to dawn – as is written in Qaamus. Some are of the opinion that it begins after half the night has passed (Mirqaat). The author of Kashhaaf ﺭ said that it is in the last sixth portion of the night, i.e. the entire night should be split into six parts and it will be the last part. For example, if there are twelve hours between sunset and Subh Saadiq, then the last two hours is the time of Sehri. It is also better to delay it on condition

that it is not delayed so much that a doubt arises in the fast. The virtue of Sehri are mentioned in many Ahaadeeth.

Rasulullaah ρ said that the difference between our fast and the fast of the Ahl ul Kitaab (the Jews and the Christians) is partaking of Sehri, i.e. they do not eat Sehri. At another juncture it is stated that eat of Sehri for there is blessings in it.

It is stated in another place that there is blessings in three things, in Jama'ah, in Thareed and in partaking of Sehri. The meaning of Jama'ah here is general. The help of Allaah Taa'la I is said to be with Jama'ah of Salaat and every such effort that is carried out jointly by the Muslims. Thareed refers to dish of meat and bread which is very delicious. And the third thing is Sehri.

Whenever Rasulullaah ρ used to call any Sahabi τ to partake of Sehri, he used to say, "Come, eat of the blessed food."

One Hadith states that get strength to fast by eating Sehri and get help to stay awake at night by sleeping in the afternoon.

Hadhrat Abdullaah bin Haarith τ says that I came to Rasulullaah ρ while he was partaking of Sehri. He ρ said, "This is a blessed thing which Allaah Taa'la I has given you. Do not leave it." Rasulullaah ρ encouraged partaking of Sehri in a number of narrations. He encouraged it to such extents that if there is nothing available, then too he said that a person should eat a dry date or have a sip of water. For this reason, those who keep fast should give due importance to this reward bearing food. In it lie ease, benefit and reward. It is however necessary that there should be no miserliness and extravagance. For this reason, a person should not eat so little that he experiences weakness in his worship and he should not eat so much that he belches the entire day.

It is also indicated in these Ahaadeeth that a person should have something, even if it be a dry date or a sip of water. There is prohibition of eating excessively in other Ahaadeeth. Hafidh Ibn Hajar ر writes in his commentary of Sahih al Bukhaari that the blessings of Sehri are due to a number of things. It is because of following the Sunnah, it is going against the Ahl al Kitaab (because they do not eat Sehri) and we are commanded to go against their ways to the best of our ability.

It also gives people strength for worship, it increases heartfelt attachment during worship, and it also repels bad character which results from severe hunger. If somebody in need comes to beg, then help could be afforded to him, one could help one's neighbor if he is poor and this time is one of acceptance of Du'aas. A person gets the divine ability to make Du'aa on account of Sehri, as well as the divine ability to make Dhikr etc.

Ibn Daqeeq ul 'Iyd ر states that there is debate among the Sufis as to whether Sehri is against the objective of fasting or not. The reason for this is that the purpose of fasting is to break the desires of the stomach and the private parts – and eating Sehri is against this objective. However, the correct view is that it is not good to eat so little that these advantages (mentioned above) are totally lost. Besides this, it differs according to the type of person and the need for it. According to me, this view is the decisive one that, in essence, there should be decrease in Sehri and Iftaar but there can be a change in it due to necessity. For example, there is harm in seeking knowledge attached to the benefit of eating less during fasting for students. For this reason, it is better that they do not decrease the amount of food they eat because there is great importance for the knowledge of Deen in the Shari'ah. **Similar to**

them is the group of those who make Dhikr and those who will not be able to properly due effort of Deen.

Once while on journey for Jihaad, Rasulullaah ρ said that fasting while on journey is not a good deed, whereas it was the fast of Ramadhaan al Mubaarak. At that time, Jihaad was conflicting (with fasting). However, where a person is involved in an effort of Deen that is more important than fasting and it will not be cause for weakness or laziness, then it is appropriate that a person decreases the amount of food.

It is quoted from ‘Allamah Sha’raani ؒ in the commentary of ‘Iqnaa’ that a pledge has been taken from us not to eat a stomach full, especially during the nights of Ramadhaan al Mubaarak. It is better than there is a decrease in one’s food during Ramadhaan al Mubaarak, compared to out of Ramadhaan al Mubaarak, because, what kind of fasting is it if a person eats a stomach full at the time of Sehri and Iftaar. The Mashaaikh have said he who spends Ramadhaan hungry will be protected from the influences of Shaytaan throughout the year. There are other strict views regarding this (Sehri) also narrated from various Mashaaikh.

It is written in the commentary of ‘Ihyaa’, quoting from ‘Awaarif’ that Sahl bin Abdullaah Tastari ؒ used to have one meal every fifteen days and one morsel during Ramadhaan al Mubaarak. However, he used to only drink water at the time of Iftaar in following the Sunnah.

Hadhrat Junayd ؒ always used to be fasting, but if any of his friends (who was a wali) happened to come by, then he used to break his fast and say the virtue of eating with such friends is no less than the virtue of fasting. Hundreds of incidents bear testimony that the pious predecessors used to train their carnal selves together with

consuming less. The condition is that it does not cause any harm to Deeni matters.

HADITH NO 8

Those who Fast and Worship at night but gain nothing accept hunger and tiredness.

عن ابی هريرة رضي الله عنه قال قال رسول الله عليه وسلم رب صائم ليس له من صيامه الا الجوع ورب قائم ليس له من قيامه الا السهر (رواه ابن ماجة واللفظ له والنسائ وابن خزيمة في صحيحه والحاكم وقال على شرط البخارى ذكر لفظهما المنذرى في الترغيب بمعناه)

It is narrated from Hadhrat Abu Hurayrah τ that Rasulullaah ρ said, "There are many such people who fast for whom there is nothing from their fast except hunger and there are many such people who stand up at night for whom there is nothing but the (difficulty) of staying awake."

COMMENTARY:

There are a number of views of the scholars in the commentary of this Hadith. One is that it refers to that person who fasts the entire day and breaks his fast with Haraam provision that whatever reward he earned by fasting, he committed a bigger sin by consuming Haraam and he earned nothing but remaining hungry the entire day.

The second view is that it refers to the person who keeps fast but remained involved in backbiting – which will be explained in the forthcoming pages.

The third view is that it refers to the person who does not refrain from sin when fasting.

The advice of Rasulullaah ρ is comprehensive and includes all these views as well as others.

Similarly, the person who remained awake, that he remained awake the entire night but he backbites for a little while out of amusement, or he did some other foolish act thereby ruining his staying awake. For example, he let the time of Fajr pass, making it Qadhaa or stayed awake for show thereby rendering it useless.

HADITH NO 9

Fasting is a shield.

عن ابى عبيدة رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول الصيام جنة ما لم يخرقها

(رواه النسائ وابن ماجة وابن خزيمة والحاكم وصححه على شرط البخارى والفاظهم مختلفة حكاها المنذرى في الترغيب)

It is narrated from Hadhrat Abu Ubaydah τ that Rasulullaah ρ said, “Fasting is a shield until it is not torn.”

COMMENTARY:

The meaning of ‘shield’ is that fasting protects a person from his enemy, i.e. Shaytaan just as a shield protects a person.

It is mentioned in one Hadith that fasting is protection from the punishment of Allaah Taa’la I.

It is stated in another Hadith that fasting protects one from Jahannam.

It is mentioned in one narration that a person asked, “O Rasul of Allaah Taa’la, what causes the fast to tear?” He ρ replied, “Lies and backbiting.”

There are many other narrations like these two that emphasize the necessity to stay away from these things and it is as though it has been referred to as those things that destroy the fast. In our times, it has become a past time during fasting that people begin to indulge in all sorts of useless talk.

According to some scholars, the fast breaks by lying and backbiting. It is the same as food and drink, i.e. they all break the fast. Although the fast does not break according to majority of the scholars, but no-one rejects the fact that the blessings of the fast goes away (on account of these sins).

The Mashayikh have mentioned six things to be part of the etiquettes of fasting that are necessary to be adhered to by the person keeping fast.

The first is protection of the gaze. It should not fall on anything not permitted for it. To such an extent, that they say the gaze with lust should not be directed even at one’s wife, so what could be said regarding strange women? Similarly, it should not fall upon any place where useless or impermissible activity takes place.

Rasulullaah ρ said that the gaze is one of the arrows of Iblees. He who stops himself from looking at evil out of the fear of Allaah Taa’la, Allaah Taa’la will bless him with the light of Imaan, the sweetness and enjoyment of which he will experience in the heart. The Sufis have explained what ‘anything that is not permitted for it’ to mean anything that takes the heart away from Allaah Taa’la I and directs it somewhere else.

The second thing is protection of the tongue. Lies, carrying tales, useless talk, backbiting, foul speech, swearing, arguing etc. are all included in this.

In a narration of Bukhaari Shareef it is stated that fasting is a shield for a person. For this reason, a fasting person should protect his tongue from evil talk or ignorant talk like joking, arguing etc. If someone argues, then say that I am fasting, i.e. do not get involved if someone else begins an argument. If he is a person of understanding, then tell him, ‘I am fasting.’ If he is a fool, then tell your heart that you are fasting and it is not appropriate for you to answer such useless talk. It is absolutely necessary to stay away especially from backbiting and lies for it breaks the fast according to some scholars (as explained before).

Two women kept fast in the time of Rasulullaah ρ. They experienced intolerable hunger and were on the verge of dying. The Sahabah ψ asked Rasulullaah ρ regarding this. He ρ sent a utensil to them, ordering them to vomit in it. Both of them vomited. Small pieces of meat and fresh blood were found in the vomit. The people were astonished. Rasulullaah ρ said that they kept fast with pure sustenance and ate Haraam, in that they had backbitten people. Another subject becomes clear from this Hadith, and that is, fasting becomes very difficult on account of backbiting, to the extent that the two women were on the verge of death. Similar is the case with other sins. Experience also emphasizes the fact that fasting has hardly an effect on those who are conscious of Allaah Taa’la I and the most of the time the condition of the sinners is bad.

For this reason, if a person desires not to be adversely affected by the fast, then the best way is that he should stay away from sin,

especially backbiting – which people have made a past time during fasting.

Allaah Taa'la I has referred to backbiting in the Qur'aan as eating the flesh of one's dead brother. There are many narrations of this type in the Ahaadeeth in which it is clearly mentioned that the flesh of the person about whom backbiting is done is eaten in reality.

Once, Rasulullaah ρ saw a group of people and told them to make Khilaal of their teeth. They said, "We have not even tasted meat today." Rasulullaah ρ said that the meat of a particular person is stuck to your teeth." From this it was learnt that they were involved in backbiting that person.

May Allaah Taa'la I keep us protected because we are very negligent. Let alone the masses, the special ones are involved in it. Forget the gatherings of those who are referred to as worldly people. The gatherings of the religious, in general, are not free of it (backbiting). Over and above this, most of them do not even take it to be backbiting. If there is any apprehension in one's heart or another person's heart, then instead of clarifying the reality, a veil is thrown over it.

Someone asked Rasulullaah ρ as to what Gheebat (backbiting) is. Rasulullaah ρ said that it is to say something behind a person's back that the person will not like. The person asked if whether that thing was in the person. Rasulullaah ρ said that it is still backbiting, and if it is not in the person, then it is slandering.

Once Rasulullaah ρ passed by two graves and said that the inhabitants of both graves were being punished. One was being punished for backbiting about people and the other was being

punished for not being careful about urine, i.e. from it falling on his clothes etc.

Rasulullaah ρ said that there are more than seventy branches of interest. The lightest of these is equal to committing adultery with one’s own mother and one Dirham of interest is worse than committing adultery thirty five times, while the worst and most filthy interest is to dishonor a Muslim. There are very severe warnings in the Ahaadeeth regarding backbiting and dishonouring a Muslim.

My heart’s desire is that I collect a number of reliable narrations because our gatherings remain filled with it, but the subject matter under discussion is something else, therefore I suffice upon these.

May Allaah Taa’la I save us from this calamity and may Allaah Taa’la I save me too by means of the Du’aa of the pious and my friends because I am filled with inner sicknesses to a great extent,

کبر وخوت وغفلت حقد وکینہ بد ظنی   کذب وبدعہدی ریا وبغض وغیبت دشمنی

کون بیماری ہے یا رب جونہیں مجھ میں ہوئ

عافنی من کل داء واقض عنی حاجتی ان لی قلبا سقیما انت شاف للعلیل

Pride and haughtiness, ignorance and negligence, rancor and malice, evil thoughts

Lies and false promises, show, hatred and backbiting, enmity

Which illness, o my Rabb is there which is not in me

Cure me from all ills and fulfill my needs

Indeed I have a sick heart (and) You are the Curer of sicknesses

The third thing which the person keeping fast should give due importance to is protecting the ears. It is not permissible to turn an ear or listen to any Makruh thing which is not permissible to say or utter. Rasulullaah ρ said that the one who backbites and the one who listens are partners in sin.

The fourth is all the limbs of the body, like the hands touching something impermissible, the feet walking towards something impermissible, and similarly with the other limbs. In a similar vein, one should protect the stomach from doubtful food at the time of Iftaar. The person who fasts and makes Iftaar with Haraam means is like the one who takes medication for a certain illness but mixes a little arsenic into it. The medication is beneficial for the sickness but this poison will destroy him at the same time.

The fifth thing is that a person should not eat a stomach full at the time of Iftaar with Halaal provision. This is because the objective of fasting is lost. The objective of fasting is to decrease the power of the desires and animal instincts (in man) and to build the power of light and angelic instincts. After eating for eleven months, will a person die if he decreases his food consumption for one month? However, our condition is such that at the time of Iftaar we consume so much as to cover up for what was lost, and at Sehri time we eat so much as to protect the time that is to come. So much so that we do not consume so much out of Ramadhaan while not fasting. Ramadhaan al Mubaarak does the work of ripening. (The original Urdu word refers to green wheat stalks).

Imam Ghazaali ﰲ writes that how can the objective of fasting – breaking the strength of Shaytaan and the desires of the Nafs - be attained if a person eats so much at the time of Iftaar that it covers up for the time he was hungry. In reality, there is no decrease (in

consumption) except that we change the times of our meals. In fact, we eat more types of food which are not easily available out of Ramadhaan. The habit of people has become such that they keep all sorts of delicacies and after keeping the Nafs hungry for the day, they pounce upon it and eat till they are satiated. Instead of the desires of the Nafs becoming less, it increases much more, it gushes forth, while it is against the objective. There are various objectives and benefits in fasting as well as various advantages as to why it was prescribed. They can only be attained if a person remains hungry. The great benefit of breaking the desires – as learnt before – is dependent upon this that a person passes some time in hunger. Rasulullaah ρ said that Shaytaan flows in the body of a person like blood. His pathways are closed by hunger. Satiation of the limbs is dependent upon hunger of the Nafs. When the Nafs remains hungry, then the limbs remain satiated and when the Nafs is satiated, then all the limbs remain hungry.

The second objective of fasting is to attain similarity with the poor and to focus on their condition. This can only be attained when a person does not fill his belly with milk and jalebi (an Indian sweetmeat) at the time of Sehri that he does not feel hungry until the evening. Similarity with the poor can only be attained if a person passes some time experiencing the uneasiness of hunger. A person came to Bishr Haafi ⌡. He (Bishr) was shivering due to the cold, whereas he had clothing kept away. The person asked, “Is this the time to remove your clothing?” He replied, “There are many poor people and I do not have the ability to sympathize with them. I can show this much sympathy that I can be like them.”

The Mashayikh in general have warned about this and the jurists have clear texts regarding it as well. The author of Maraaqi al Falaah states that a person should not be extravagant in Sehri as is

the habit of the upper class people because this negates the purpose of fasting. Allamah Tahtaawi ؒ writes in the commentary of this that the purpose of this objective is so that the bitterness of hunger can serve as a means to increase the reward and he can become timid before the poor people.

Rasulullaah ρis reported to have said that Allaah Taa'la I does not like any utensil to be filled as he dislikes the belly to be.

In one place, Rasulullaah ρ says that a few morsels are sufficient for a person that will keep his back straight. If a person wishes to eat, then he should not eat more than one third of his stomach for food, one third for water and one third should be left empty. There has to be something behind why Rasulullaah ρ kept a number of fasts consecutively in such a way that he did not partake of anything in between. I have seen my master, Hadhrat Maulana Khalil Ahmad Saharanpuri ؒ during Ramadhaan al Mubaarak eating one and a half pieces of Roti at the time of Sehri and Iftaar. If a special attendant asked him (concerning eating so little), he used to reply that he was not hungry. He was sitting down in consideration of his companions.

Even more astonishing than him was what I have heard about Hadhrat Maulana Shah Abdur Raheem Raipuri ؒ. For days on end, through the night – at the time of Sehri and Iftaar – he did not have anything but a few sips of black tea. At one time, one sincere attendant – Hadhrat Maulana Shah Abdul Qadir Raipuri ؒ - (He was one of the outstanding representatives of Hadhrat Maulana Abdur Raheem Raipuri ؒ. He used to stay in Raipur. He used to follow his Shaykh at every step. Those who were deprived of visiting Raipur should take the presence of Hadhrat Maulana Abdur Qadir as invaluable because every person that leaves does not leave a person

exactly like him. Now, Hadhrat Maulana Abdul Qadir has also passed away on Thursday, 15 Rabi' al Awwal 1382 A.H) entreated him that you will become very weak. You do not eat anything. Hadhrat Maulana ر replied that all praise be to Allaah Taa'la, I am experiencing the comfort of Jannah. May Allaah Taa'la I also bless us lowly ones with the ability to follow these pure luminaries for then we will be fortunate, Maulana Sa'di ر says,

ندارند تن پروراں آگہی   کہ پر معدہ باشد ز حکمت تہی

The people with full stomachs do not know that full stomachs are empty from wisdom (Full stomach creates laziness and lethargy which act negatively)

The sixth thing which is necessary for a fasting person to give importance to is that after fasting, he should have the fear as to whether his fast was accepted or not. Similarly, at the completion of any form of worship (a person should have the concern) that he might have committed a mistake unknowingly that because of it (the mistake); it was thrown back on his face.

Rasulullaah ρ said that there are many who recite the Qur'aan (in such a way) that the Qur'aan curses them. Rasulullaah ρ said that from among those about whom a decision will be made in the initial stages on the Day of Qiyaamat is a martyr. He will be called and all the favours that were bestowed upon him will be mentioned. He will attest to all these favours. He will then be asked, "What rights of these favours have you fulfilled?" He will reply that he fought in the path of Allaah Taa'la until he was martyred. It will be told to him that you are lying. You fought so that people could call you brave. It has been said. After that a decision will be made and he will be dragged on his face and thrown into Jahannam. Similarly, one scholar will be called and he will be told of the favours of Allaah

Taa'la I and will be asked about them that what you have done with these favours. He will say that I learnt knowledge, taught it to others and I recited the Qur'aan for Your pleasure. It will be said to him that you are lying. You did it so that people could call you a great scholar. This has been said. A decision will also be made regarding him and he will be dragged on his face and thrown into Jahannam. In a similar vein, a wealthy person will be called. After the blessings of Allaah Taa'la will be mentioned before him and he will attest to them, he will be asked as to what he did with all these blessings of Allaah Taa'la I. He will say that he did not leave any path of good except that he spent therein. It will be said to him that you are lying. You did it so that you may be called generous. It has been said. A decision will also be made regarding him and he will be dragged on his face and thrown into Jahannam.

May Allaah Taa'la I save us for all this is a result of bad intentions. There are many incidents of this nature narrated in the Ahaadeeth. It is for this reason that a fasting person should, together with protecting his intention, he should remain fearful and continuously make Du'aa that Allaah Taa'la I makes it a means of His pleasure. A person should also consider this that he should not take his action to be accepted. A person has to remain focused on the final decision and the benevolence of the Merciful Master. His benevolence is very strange. He sometimes gives reward in lieu of a sin, so what can be said of shortcomings in practice?

حوبی ہمیں کرشمہ وناز وخرام نیست　　بسیار شیوہ ہا است بتاں را کہ نام نیست

In beloved people the qualities are not only charisma, physical beauty and style of walking etc but there's something more which cannot be described in words.

These six are said to be necessary for the general pious ones. **There is a seventh one added for the special and close ones and that is, they should not let the heart be directed to anything but Allaah Taa'la I.** To such an extent that he should not even think or prepare with regards to whether anything is available for Iftaar or not. This too would count as an error.

Some Mashayikh have written that it is an error to even intend to get something with which to break the fast while fasting. This is because it is a lack of conviction in the promise of Allaah Taa'la I concerning sustenance. The stories of some Mashaaikh are written in the commentary of 'Ihyaa' in which it is explained that if something came to them before the time of Iftaar, then they used to give it to someone else before their hearts could turn to it, resulting in a shortcoming in their Tawakkul (reliance on Allaah Taa'la I). However, these aspects are those of the great. It is out of place for us to even think of them for ourselves and it is destroying ourselves if we have to adopt these actions before we can reach that stage.

The commentators have written that the verse,

كُتِبَ عَلَيْكُمُ الصِّيَامُ

Fasting has been made obligatory for you

Shows that it is Fardh (obligatory) upon every limb and part of a person to fast. So, the fast of the tongue is to stay away from backbiting, the fast of the ears is to refrain from listening to impermissible things and the fast of the eyes is to stay away from useless and futile things. Similar is the case with the other limbs to the degree that the fast of the Nafs is to stay away from greed and desires. The fast of the heart is to keep the heart free of the love of the world, the fast of the Ruh (soul) is to stay away from the

enjoyments of the Aakhirah and the fast of the mind is to stay away from even thinking of anything but Allaah Taa’la I.

HADITH NO 10

Breaking a Fast in Ramadhaan cannot be replaced.

عن ابى هريرة رضي الله عنه ان رسول الله صلى الله عليه وسلم قال من افطر يوما من رمضان من غير رخصة ولا مرض لم يقضه صوم الدهر كله وان صامه (رواه احمد والترمذى وابو داؤد وابن ماجة والدارمى والبخارى في ترجمة باب كذا في المشكوة قلت وبسط الكلام على طرقه العينى في شرح البخارى)

It is narrated from Hadhrat Abu Hurayrah τ that Rasulullaah ρ said, “Whoever purposefully makes Iftaar without a valid excuse or sickness will not be able to replace it, even if he has to fast his entire life.”

Note:

It is the view of some scholars, including Hadhrat ‘Ali τ stated that in the light of this Hadith, if a person misses a fast of Ramadhaan al Mubaarak without a valid reason, then it can never be made up, i.e. Qadha of it can never be made even if he fasts his entire life. However, majority of the scholars opine that if a person did not keep a fast of Ramadhaan, then he should keep one Qadha in lieu of one fast. If a person kept the fast and broke it, then besides keeping one Qadha fast, he will have to keep fast for two months consecutively. By this, the obligation will be fulfilled. **The blessings and virtues of Ramadhaan al Mubaarak can never be attained.** This is the meaning of the Hadith that the blessings that are accrued by fasting in Ramadhaan can never be attained. All this is even after the person kept Qadha, and what can be said of the

deviation of the one who did not keep fast at all, as is the case with some open sinners nowadays.

Fasting is one of the fundamentals of Islaam. Rasulullaah ρ said that Islaam is based upon five things. The first is attesting to Tauheed and Risaalah. After this come the four famous fundamentals of Islaam, Salaat, Fasting, Zakaat and Hajj. How many people are there who are counted as Muslims in a census but they do not even fulfill one of these five? They can be recorded as Muslims in governmental papers, but they can never be counted as Muslims in the list of Allaah Taa'la I.

This discussion is taken to the extent that according to a narration of Hadhrat Ibn 'Abbas τ, the foundation of Islaam comprises of three things; the Kalimah Shahaadah (Statement of Testimony), Salaat and Fasting. Whoever leaves one of these is a disbeliever and it is permissible to shed his blood.

The scholars have interpreted these narrations to refer to the one who rejects one of the fundamentals or they have mentioned other meanings to them. However, one cannot deny that the statements of Rasulullaah ρ regarding such people are very severe and firm. There is a great need for those who fall short in the obligatory duties to fear the chastisement of Allaah Taa'la I because no one is exempted from death. The comfort and luxury of this world is to come to an end very quickly. The thing that will be of use is the obedience of Allaah Taa'la I. There are many ignorant people who suffice upon not keeping the fast, but there are many irreligious ones who utter such statements that make them reach disbelief. For example, those who do not have food at home should fast, or, what will Allaah Taa'la I get out of us remaining hungry and suffering etc. Great caution should be exercised with such words.

There is one ruling that should be understood with great pondering and due importance, and that is; mocking and joking about the smallest aspect of Deen can also become a cause for disbelief. If a person does not perform Salaat throughout his life, does not ever fast, similarly he does not perform any obligatory duty, then, as long as he does not reject any of the obligatory duties, he will not become a disbeliever. A person will be sinful regarding those obligatory duties he does not do and he will be rewarded for the actions he does, **but mocking at the smallest aspect of Deen is disbelief** – by this disbelief, the Salaat and fasting and all good deeds a person did throughout his life will all be destroyed. This is a matter that deserves a lot of consideration, which is why a person should never utter any such words. Even if a person does not mock at any aspect of Deen, then too, a person who does not fast without a valid reason is an open sinner to the degree that **the jurists have clearly written that the person who openly eats without an excuse during Ramadhaan should be killed.** However, if none has the power to do this because of the country not being an Islaamic one and the work of taking a life is that of the Khalifah, then none is relieved of his obligation of showing dislike for this filthy deed (of eating openly). There is no level of Imaan lower than this that his heart takes such an action to be evil.

May Allaah Taa'la I also bless me with the ability to do good actions due to His obedient servants because I am the one that has the most shortcomings.

I record ten Ahaadeeth to be sufficient for this first section. For those who obey even one is sufficient, let alone ten being done. As for those who do not accept, whatever is written is useless. May Allaah Taa'la I bless all the Muslims with the ability to practice.

Section Two

The Night of Qadr (TAQDEER)

There is one night of Ramadhaan al Mubaarak called the night of Qadr which is a night of great blessings and goodness. The Qur'aan has stated that it is better than a thousand months. **A thousand months equals eighty three years and four months.** Fortunate is the one who gets the opportunity to perform acts of worship during this night because the one who does so is as if he has spent more than eighty three years four months in worship. And the condition of this great amount is not even known because how many months are there that will be more virtuous than a thousand months? It is indeed a very great bounty of Allaah Taa'la I that He has blessed those who are appreciative of this unlimited bounty.

The Origin

In Durr e Manthur, Hadhrat Anas τ reports from Rasulullaah ρ that Allaah Taa'la I has blessed my Ummah with the night of Qadr. **The previous nations were not given it.**

There are various narrations regarding the cause behind this blessing.

It is mentioned in some Ahaadeeth that Rasulullaah ρ saw that the lifespan of the previous nations was very long while the lifespan of those of his Ummah is very short. It is impossible for them (the Ummah of Rasulullaah ρ) to equal the previous nations in good actions even if they desire so. The cherished Nabi of Allaah Taa'la ρ became grieved at this. In lieu of this, this night was given, such that if a lucky person attained ten such nights and he performed acts of worship therein, then it is as if he spent a period in complete worship that is more than eight hundred and thirty three years and four months.

In some narrations we learn that Rasulullaah ρ mentioned a person of the Bani Israa'eel who waged Jihaad in Allaah Taa'la's way for a thousand months. The Sahabah ψ were also desirous of this, so Allaah Taa'la I blessed them with this night in order to make up (for this lengthy period).

One narration states that Rasulullaah ρ mentioned four people of the Bani Israa'eel, namely; Hadhrat Ayyoob υ, Hadhrat Zakariyya υ, Hadhrat Hizqeel υ and Hadhrat Yusha' υ. They remained in the worship of Allaah Taa'la I for eighty years and they did not disobey Allaah Taa'la I for a moment equal to the blinking of an eyelid. The Sahabah ψ were astonished at this. Hadhrat Jibreel υ then brought the revelation of Surah al Qadr. There are many other narrations besides these. The reason that is given most of the time for these differences of narration is that after a number of incidents take place in one time span, and revelation is brought thereafter, then every incident could be attributed to it (the revelation). Nevertheless, whatever the reason for revelation, it is a great blessing of Allaah Taa'la I upon the Ummah of Rasulullaah ρ. This night is also a gift by Allaah Taa'la I and the ability to do (good) actions in it is also from Him, otherwise,

تہید ستان قسمت راچہ سود از رہبر کامل

کہ حضر از آب حیوان تشنہ می آرد سکندر را

Those deprived of Allaah Taa'la's help will not gain anything just as Alexander in spite of his wish to live forever could not be entertained.

To what degree are those Mashaaikh coveted who have said that they have not missed the worship of the night of Qadr since they have reached puberty?

However, there is great difference of opinion with regards to the specification of the night. **There are approximately fifty views.** It is difficult to encapsulate them. Mention of the famous ones will follow soon. The virtues of this night have been narrated in different ways and in a number of narrations in the books of Hadith. Due to the fact that the virtue of this night has been mentioned in the Qur'aan itself and a separate Surah was revealed concerning it, it is appropriate to first mention the Tafseer of this Surah. The translation has been adapted from Bayaan ul Qur'aan of Hadhrat Maulana Ashraf Ali Thaanwi ؒ [5] and the notes are from other books,

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۚ(۱)

In the name of Allaah Taa'la, the Most Compassionate, the Most Merciful

Verily We revealed it (the Qur'aan) on the night of Qadr.

Note:

The Qur'aan was revealed from the Lauh al Mahfooz (the Protected Tablet) to the sky of the world. This fact is sufficient for the virtue of this night that such a great thing like the Qur'aan was revealed in it, let alone the other many blessings and virtues during it. Thereafter, in order to increase enthusiasm it is mentioned,

وَ مَآ اَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ؕ(۲)

Do you know what is the night of Qadr?

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[5] The translation in this English edition is adapted from 'Quraan Made Easy', Edited by Mufti Afzal Hoosen Elias

Note:

Do you even know of the greatness and virtue of this night that how much goodness and the amount of virtue that lies in it?

After this, a few virtues are mentioned.

لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ ؕ(۳)

The (blessings of the) night of Qadr is better than (the blessings of) a thousand months.

Note:

The reward of performing worship during the night of Qadr is more than the reward of performing worship for a thousand months. The condition of this multiplied reward is not even known as to how much it really is.

تَنَزَّلُ الْمَلٰٓئِكَةُ

The angels descend

Note:

Allamah Raazi ﵀ writes that initially when the angels saw you (man), then they showed dislike for you and submitted in the Divine court that You (Allaah Taa'la I) have created such a creation that will cause corruption and bloodshed on earth. After that, when your parents saw you for the first time while you were a drop of sperm, then they disliked you to such an extent that if it (the sperm) fell on their clothing, they washed it off. However, when Allaah Taa'la I gave this drop an excellent form, then the parents also got a turn to show affection and love for it. And today when you are involved in the recognition of Allaah Taa'la I and in His obedience by the

ability granted by Him during the night of Qadr, then the angels come down presenting their reason for their deprivation.

وَ الرُّوْحُ فِيْهَا

and the “Rooh” (Jibreel υ) in it

Note:

Hadhrat Jibreel υ also descends during this night. There are a number of views regarding the meaning of ‘Rooh’ according to the Mufassireen. The above mentioned one is the view of the majority, i.e. that it means Hadhrat Jibreel υ. Allamah Raazi ﺭ has written that this view is most correct and Hadhrat Jibreel υ being the highest is the reason for him being given special mention after the (general) angels. The view of some is that ‘Rooh’ refers to an angel that is so huge that all the earths and skies are like a morsel before him. Some are of the view that it refers to a special group of angels that are seen only on the night of Qadr, even by other angels. The fourth view is that it is a special creation of Allaah Taa’la I that does not eat or drink, but they are neither angels, nor man. The fifth is that it refers to Hadhrat Isaa υ who comes down with the angels to see the deeds of the Ummah of Rasulullaah ρ. The sixth view is that it is a special mercy of Allaah Taa’la I, i.e. during this night, the angels descend thereafter My special mercy descends. There are other views but the famous one is the first one mentioned above. In Sunan Bayhaqi, Hadhrat Anas τ narrates from Rasulullaah ρ that during the night of Qadr, Hadhrat Jibreel υ comes down together with a group of angels and they make Du’aa of mercy for whoever they see busy in Dhikr etc.

بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ۛ(۴)

With every decision (order) on this night by the command of their Rabb.

Note:

It is mentioned in Mazaahir e Haq that the angels were created on this night and the collection of the matter that Hadhrat Aadam υ is made of began on this night too. Trees were placed in Jannah on this night and there are many narrations that state that Du'aas etc. are accepted.

In one narration of Durr e Manthur it is stated that Hadhrat Isaa υ was lifted up to the heavens on this night and the repentance of the Bani Israa'eel was accepted on this night as well.

سَلٰمٌ ۛ ۟

It (this night) is full of peace (blessings and serenity)

Note:

There is Salaam (peace) from the angels upon the believers throughout the night in such a way that one group comes and the second one goes as is clearly mentioned in some narrations. It could also mean that this night is filled with peace, it is protected from evil and corruption.

هِىَ حَتّٰى مَطْلَعِ الْفَجْرِ ٪(۵)

And (all of this) lasts (from sunset) until the break of dawn.

Note:

It is not such that these blessings exist in one special part of the night and not in the other, but these blessings are made apparent until the morning.

After mentioning this Surah in which a number of virtues of this night have been mentioned by Allaah Taa'la I Himself, there is no need to mention Ahaadeeth. However, its virtue has been mentioned in the Ahaadeeth as well. A few of them are presented below:

HADITH NO. 1

Standing in worship on the night of Qadr will have all ones sins forgiven.

عن ابى هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من قام ليلة القدر ايمانا واحتسابا غفر له ما تقدم من ذنبه

(كذا في الترغيب عن البخارى ومسلم)

It is narrated from Hadhrat Abu Hurayrah τ that Rasulullaah ρ said, "Whoever stands in worship on the night of Qadr with Imaan and the hope of reward, all his previous sins will be forgiven."

COMMENTARY

The meaning of standing is performing Salaat. Being involved in any other worship, recitation of the Qur'aan, Dhikr etc. are also included in its implication. The meaning of hope for reward is that a person should not stand for show or any other ill intention, but he should do so with sincerity, solely with the intention of attaining the pleasure of Allaah Taa'la I and reward.

Khattaabi ﺭ says that it means to stand with a happy heart having conviction of attaining reward, not taking it to be a burden or with an ill heart. It is a clear fact that the ease of tolerating difficulty during worship corresponds to the conviction and belief of reward (behind it). This is the reason why devotion in worship increases

according to how much a person progresses in closeness to Allaah Taa'la I.

It is also necessary to note that the above Hadith as well as others of its type refer to minor sins according to the scholars. The reason for this is that wherever major sins are mentioned in the Qur'aan, it is accompanied by 'except those who repent'. Based on this, there is consensus among the scholars that major sins are not pardoned without Taubah (repentance). Therefore, wherever there is mention of forgiveness of sins in the Ahaadeeth, the scholars confine it to minor sins.

According to my father J, there are two reason why the clause of minor sins is not mentioned in the Ahaadeeth. The first is that it is against the dignity of a Muslim to be responsible for a major sin, because if a major sin happens to occur, then the original dignity of a Muslim is that he does not get peace until he repents. The second reason is that whenever such moments arrive, e.g. the night of Qadr, then when a person hopeful of reward performs worship, then he is bound to regret over his bad deeds. For this reason, repentance happens on its own. This is because repentance entails regret over the past and a firm intention not to do it again. That is why if anyone happens to commit a major sin, then it is necessary for him to resolutely repent with his heart and tongue from his bad actions, whether it is the night of Qadr or any other moment of acceptance. The total mercy of Allaah Taa'la I will be turned towards him and all types of sin, minor or major will be forgiven.

If you remember, then take care to make Du'aa for this lowly one too.

HADITH NO. 2

Those who are deprived of Laylatul Qadr are deprived of all good.

عن انس رضي الله عنه قال دخل رمضان فقال رسول الله صلى الله عليه وسلم ان هذا الشهر قد حضركم وفيه ليلة خير من الف شهر من حرمها فقد حرم الخير كله ولا يحرم خيرها الا محروم (رواه ابن ماجة واسناده حسن ان شاء الله كذا في الترغيب وفي المشكوة عنه الاكل محروم)

It is narrated from Hadhrat Anas τ that Ramadhaan came, Rasulullaah ρ then said, “Indeed this month has come upon you and in it is a night better than a thousand months. The person who has been deprived of it has been deprived of all good and no-one but he who is really deprived is deprived of its good.”

COMMENTARY

In reality, what reservation can there be about the deprivation of the one who let such a great blessing slip through his hands? The workers at the railway stay awake the entire night just for a few scraps. What difficulty is there if a person stays awake for one month in lieu of eighty years of worship? The reality is that there is no uneasiness in the heart. If a little fondness is developed for it, then leave one night, a person will be able to stay awake for hundreds of nights,

الفت میں برابر ہے وفا ہو کہ جفا ہو

ہر چیز میں لذت ہے اگر دل میں مزا ہو

There is equality in attachment, whether one likes it or not

There is enjoyment in everything if the heart has taste

There has to be something behind Rasulullaah ρ performing such lengthy prayers that his feet swelled, despite having conviction in the glad-tidings and promises he received. We also take his name ρ and are called his Ummatis. Those who appreciated these things did them all and left. They practically showed the Ummah. They did not even give a chance for others to say that who can adore Rasulullaah ρ and who can do it? It should be embedded in the heart that it is not difficult to dig a river of milk from a mountain for those who want to. However, this is difficult without straightening the shoes of someone,

تمنا درد دل کی ہے تو کر خدمت فقیروں کی

نہیں ملتا یہ گوہر بادشاہوں کے خزینوں میں

Serve the poor if you wish to attain ache of the heart

You will not find jewels in the treasures of the king

After all, what was the reason behind the action of Hadhrat Umar τ that he went home after ‘Ishaa and stood in Salaat until morning?

Hadhrat Uthmaan τ kept fast the entire day and spent the entire night in Salaat. He only slept in the first portion of the night and he recited the entire Qur’aan in a single Rak’at.

It is written in the commentary of Ihyaa’ that it is established from the indisputable narration of forty Taa’bi’een that Abu Taalib Makki ؒ performed the morning Salaat with the wudhoo of ‘Ishaa.

Hadhrat Shaddaad τ used to lie down at night and turn from side to side until the morning. He used to say that O Allaah Taa’la, fear of the fire has taken my sleep away.

Aswad bin Yazeed ؒ used to sleep only a little while between Maghrib and ‘Ishaa during Ramadhaan.

It is mentioned with regards to Sa’eed bin al Musayyab ؒ that he performed the morning Salaat with the wudhoo of ‘Ishaa for fifty years.

Sila bin Ashyam ؒ used to perform Salaat the entire night and used to make Du’aa in the morning that O Allaah Taa’la, I am not worthy of asking for Jannah, I only request that You save me from the fire.

Hadhrat Qataadah ؒ used to complete the recitation of the entire Qur’aan every three nights of Ramadhaan and every night in the last ten nights.

It is so famous and accepted that Imam Abu Haneefah ؒ used to perform the morning Salaat with the wudhoo of ‘Ishaa for forty years. If this characteristic of his is rejected, it is literally removing reliance upon history. When it was asked of him as to how he got the strength to do all this, he said that I made Du’aa in a special way by means of the names of Allaah Taa’la. He only slept a little while in the afternoon and used to say that an afternoon siesta is prescribed in the Ahaadeeth. It is as though even in sleeping this time during the afternoon, he intended to practice upon the Sunnah. He used to cry so much while reciting the Qur’aan that his neighbours used to pity him.

Once, he spent the entire night reciting the following verse and crying while doing so,

بَلِ السَّاعَةُ مَوْعِدُهُمْ

The fact is that Qiyaamah is their appointment (with truly severe punishment). [Surah Qamar (the Moon) 54:46]

Ibraaheem bin Adham ﺭ never slept during Ramadhaan al Mubaarak, not during the day, nor during the night.

Imam Shafi'i ﺭ used to complete the recitation of the Qur'aan in Salaat during the day and night of Ramadhaan al Mubaarak sixty times.

There are hundreds of incidents besides these that in practicing upon,

وَمَا خَلَقْتُ الْجِنَّ وَ الْاِنْسَ اِلَّا لِيَعْبُدُوْنِ (۵۶)

I have created man and Jinn only to worship (serve) Me. [Surah Dhaariyaat (the Winds that Disperse) 51:56]

There is nothing difficult for those who practice.

These are incidents of the pious predecessors. There are also those who practice today. Not to such extents of sacrifice, but according to their ability and capacity in line with the era, there are examples of those who are like the pious predecessors. There are also those who truly follow Rasulullaah ρ in this era that is full of evil and corruption. Rest and relaxation did not stop them from being absorbed in worship, nor did worldly engagements stand as a barrier in their way. Rasulullaah ρ said that Allaah Taa'la I says that O son of Aadam, free yourself for My worship, I shall fill your bosom with contentment and I shall close poverty for you, otherwise I shall fill your bosom with engagements and (I shall) not remove poverty (from you). Daily occurrences bear testimony to this.

HADITH NO. 3

Angels who make Duaa of mercy for those who remember Allaah Taa'la.

عن انس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم اذا كان ليلة القدر نزل جبرئيل عليه السلام في كبكبة من الملائكة يصلون على كل عبد قائم او قاعد يذكر الله عزوجل فاذا كان يوم عيدهم يعنى يوم فطرهم باهى بهم ملائكته فقال يا ملائكتى ما جزاء اجير وفى عمله قالوا ربنا جزاءه ان يوفى اجره (بالنصب وقيل الرفع كذا في المرقاة) قال ملائكتى عبيدى وامائى قضوا فريضتى عليهم ثم خرجوا يعجون الى الدعاء وعزتى وجلالى وكرمى وعلوى وارتفاع مكانى لا جيبنهم فيقول ارجعوا فقد غفرت لكم وبدلت سيآتكم حسنات قال فيرجعون مغفورا لهم

(رواه البيهقى في شعب الايمان كذا في المشكوة)

It is narrated from Hadhrat Anas ρ that he said, "Rasulullaah ρ said, "During the night of Qadr, Jibreel υ comes with a group of angels and they make Du'aa of mercy for the one who stands or sits remembering Allaah Taa'la (and is involved in worship). And when the day of 'Iyd comes, then Allaah Taa'la prides before the angels over the worship of His servants (because they expressed reservations about man). He asks them, "O angels, what is the recompense for the worker who does his work to completion?" They say, "O our Rabb, his recompense is that he should be given his due in full." It is said, "O Angels, my servants (male and female) have fulfilled their obligations to Me." They then proceed to the place of 'Iyd Salaat, calling out in Du'aa. "I swear by My honour, I swear by My majesty, I swear by My forgiveness, I swear by My grandeur, I swear by My highness, I shall definitely accept the Du'aa of these people." It is said to them, "Go, your sins have been forgiven and your sins have been changed to good deeds." These

people return from the place of ‘Iyd Salaat in such a condition that their sins are forgiven.

COMMENTARY :

The descent of Hadhrat Jibreel υ together with the other angels is mentioned in the Qur’aan as mentioned above. It has also been clearly mentioned in many Ahaadeeth. This is explained in detail at the end of this booklet that Hadhrat Jibreel υ tells the angels to go to the homes of those busy in Dhikr and other worship to shake hands with them.

In Ghaaliyatul Mawa’iz it is narrated from Ghunya of Hadhrat Shaykh Abdul Qaadir Jilaani ⌡ that it is mentioned in the Hadith of Hadhrat Ibn ‘Abbaas τ that the angels disperse upon the instruction of Hadhrat Jibreel υ and there is no small or big house, in the jungle or on ship in which there is a believer and the angels do not go there to shake hands with that person. However, they do not enter those homes in which there is a dog or pig or if there is a person in the state of Janaabat on account of doing a Haraam act.

How many Muslim homes are there in which pictures are hung with the intention of beauty and they deprive themselves of this great blessing of the mercy of Allaah Taa’la I. Those who hang pictures are few (in the home), but by being a means of stopping the angels from entering the home, they deprive the rest of the home totally together with themselves.

HADITH NO. 4

When to search for Laylatul Qadr?

عن عائشة رضي الله عنها قالت قال رسول الله صلى الله عليه وسلم تحروا ليلة القدر فى الوتر من العشر الاواخر من رمضان

(مشكوة عن البخارى)

It is narrated from Hadhrat Ayesha radiyAllaah Taa'lau anha that Rasulullaah ρ said, "Search for the Night of Power (Laylatul Qadr) in the odd nights of the last ten of Ramadhaan."

COMMENTARY:

According to majority of the scholars, the last ten begin from the twenty first night. It matters not whether the month is twenty nine or thirty days. In the light of this calculation, one has to look for the night of Qadr according to the above Hadith in the twenty first, twenty third, twenty fifth, twenty seventh and twenty ninth nights. If the month is twenty nine days, then too, it will be called the last ten.

However, the opinion of Ibn Hazm ﺭ is that the meaning of 'Ashara' is ten. Therefore, this (above explanation) will apply when the crescent is sighted on the thirtieth. But if the month is twenty nine days, then the last ten will begin on the twentieth night. In this case, the odd nights will be the twentieth, twenty second, twenty fourth, twenty sixth and twenty eighth. However, Rasulullaah ρ used to perform I'tikaaf in search of Laylatul Qadr, and he used to begin this on the twenty first. This is a unanimously accepted fact. Therefore, the opinion of the majority that it (Laylatul Qadr) is highly possibly found in the odd nights from the twenty first

onwards is more preferred, even though it is possible for it to be found on other nights.

ADIVCE

It is possible to search for Laylatul Qadr according to both views if one stays awake every night from the twentieth night until the night of ‘Iyd and a person remains worried about finding the night of Qadr. It is not very worrying or difficult to stay awake for ten or eleven nights. This is because it is not difficult to stay awake for the one, who has hope of attaining reward,

عرفی اگر بکریہ میسر شدے وصال   صد سال میتواں بہ تمنا گر یستن

In order to establish relationship with Allaah Taa’la one should work hard with humility no matter how much hard he/she has to work on it.

HADITH NO. 5

The reason why the specific date of Laylatul Qadr was taken away.

عن عبادة بن الصامت رضي الله عنه قال خرج النبي صلى الله عليه وسلم ليخبرنا بليلة القدر فتلاحی رجلان من المسلمين فقال خرجت لاخبركم بليلة القدر فتلاحی فلان وفلان فرفعت وعسی ان يكون خيرا لكم فالتمسوها في التاسعة والسابعة والخامسة (مشكوة عن البخاری)

It is narrated from Hadhrat Ubaadah bin As Saamit τ, “Rasulullaah ρ came out to inform us of the night of Qadr but two Muslims were arguing. Rasulullaah ρ said, “I came out to inform you of the night of Qadr but a particular person was arguing with another. On account of it, the specific date was taken away. It is not farfetched that this taking away of it is better in the knowledge of Allaah

Taa'la. Therefore, search for it in the ninth, seventh and fifth nights."

Note:

Three things are worthy of consideration in this Hadith. **The first – which is the most important – is arguing.** It is such a great evil that because of it, the specified date of the night of Qadr was taken away forever. Not only this, but arguing has become a cause for deprivation of blessings forever.

Rasulullaah ρ said that shall I not tell you of that which is more virtuous than Salaat, fasting, charity etc.? The Sahabah ψ submitted that definitely tell us. Rasulullaah ρ said that ties between you is the most virtuous and fighting amongst yourselves is a shaver of Deen, i.e. just as a razor removes the hair of the head all at once, similarly, fighting amongst yourselves wipes Deen away. Leave alone mentioning those involved in worldly pursuits and who are ignorant of Deen, there are many who recite a lot of Tasbeeh and who claim religiousness but are involved in fighting all the time. First and foremost, carefully scrutinize the advice of Rasulullaah ρ and then worry about this Deen of yours. You do not get the ability to lower yourself and mend ties because of being arrogant on account of it (Deen).

It has been mentioned in section one that Rasulullaah ρ has classified the honour of a Muslim as the worst interest and the filthiest usury. However, in passion for fighting we do not care about the honour of a Muslim, nor do we think of the instructions of Allaah Taa'la I and His truthful Rasul ρ. Allaah Taa'la I Himself states,

وَلَا تَنَازَعُوۡا فَتَفۡشَلُوۡا

Do not fall into dispute (quarrels) with each other, for then you will become cowardly (weak). [Surah Anfaal (the Spoils of War) 8:46]

Today, those who remain occupied all the time in trying to bring down the honour of others should ponder in solitude as to how much damage they are causing to their own honour and how disgraced they are in the sight of Allaah Taa'la I on account of their filthy and lowly deeds. Their worldly disgrace is quite clear.

Rasulullaah ρ said that he who cuts off relations from his Muslim brother for more than three days, if one passes away in this state, he will go straight to hell.

It is mentioned in one Hadith that the actions of everyone is presented before Allaah Taa'la I on Mondays and Thursdays and on account of the mercy of Allaah Taa'la I, besides the polytheists, everyone is forgiven due to their good deeds. However, it is mentioned with regards to those two people who are fighting that leave them until they mend relations.

It is stated in one Hadith that one's deeds are presented every Monday and Thursday. (In this time), the repentance of those who repent is accepted and those who seek forgiveness are forgiven, but those who are fighting are left as they are.

It is stated in one narration that on the night of Bara'ah (emancipation), the general mercy of Allaah Taa'la I is directed towards the creation and the creation is forgiven on the smallest pretext, but two people are not forgiven. One is a disbeliever and the second is the one who bears malice for another person.

It is mentioned in one place that there are three people whose Salaat does not go a hands span above their heads for acceptance. Among

these are those two people who fight amongst themselves. All the narrations on this subject have not been collected here, but a few have been written so that we - not the masses - the special class and those who are referred to as honourable and religious, their gatherings, congregations, and functions can be free of this lowly deed.

فالی الله المشتکی والله المستعان

To Allaah Taa'la do we present our complain and Allaah Taa'la is the Helper

After all this, it should also be remembered that all these (narrations) refer to worldly arguments and enmity. **It is permissible to cut off relations from someone on account of his open sinning or in support of a Deeni matter.**

Once, Hadhrat Ibn Umar τ narrated an advice of Rasulullaah ρ. His son mentioned something using words that apparently seemed to object to the Hadith. Hadhrat Ibn Umar τ did not speak to his son until he passed away. Such incidents are established from the Sahabah ψ. However, Allaah Taa'la I is All-Hearing, All-Seeing. He knows the condition of the hearts. He knows exactly which cutting off relations is on account of Deen and which one is for one's own face, to lower the honour of another and out of pride. Otherwise, everyone will attribute their malice and hatred to Deen.

The second aspect learnt from the above Hadith is to submit to the happiness and acceptance of Allaah Taa'la I that although the lifting up of the specific date of the night of Qadr apparently seems that a great goodness has been taken away, but because it is from Allaah Taa'la I, that is why Rasulullaah ρ said that it is probably better for us.

It is a point worthy of great consideration. The Bountiful Merciful being of Allaah Taa'la shows His mercy to His servants at every moment. If a servant is afflicted by a calamity due to his sins, then too, the beneficence of Allaah Taa'la I will be with him after turning to Allaah Taa'la I and after attesting to ones helplessness. That calamity will also be made into a cause for great goodness. Nothing is difficult for Allaah Taa'la I. Consequently, the scholars have explained a few underlying wisdoms behind the hidden nature (of the night of Qadr).

Firstly, if the night were to be specified, then there will be many weak ones who would not give importance to the other nights at all. In the present condition, those who have desire will get the ability to worship on a number of nights – each one having the possibility of being the night of Qadr.

Secondly, there are many who cannot do without committing sins. If the date were to be specified, then it would be very dangerous if they involve themselves in sin despite having knowledge of the night.

Once, Rasulullaah ρ went to the Masjid and one Sahabi τ was sleeping. He ρ told Hadhrat Ali τ to wake that Sahabi so that he could perform wudhoo. Hadhrat Ali τ woke the Sahabi up, and also asked Rasulullaah ρ that you hurry towards goodness, why did you not wake him up yourself? Rasulullaah ρ replied that it should not be that he rejects and rejection of me is tantamount to disbelief. **It is not disbelief if he rejects you.** Similarly, the mercy of Allaah Taa'la I cannot tolerate that anybody would have the audacity to commit sins during this great night after knowing of it.

Thirdly, if the night was specified, then if it so happens that a person misses it, then he will not get the ability to awake on other nights due to despair. In the present conditions, it is easy for anyone to stay awake for one or two nights.

Fourthly, the reward for every night spent in search of the night of Qadr is separate.

Fifthly, Allaah Taa'la I prides before the angels over the worship done during Ramadhaan, as was explained in the first narrations. In the present condition, there are more chances for priding because despite not knowing the date, the servants spend night after night awake involved in worship, solely upon a possibility and thought (of it being the night). When they make so much effort only due to a possibility, then what will be the condition of their efforts if they were to be told that tonight is the night of Qadr.

There could be other reasons besides these. Due to such reasons, the manner of Allaah Taa'la I is that He keeps this type of important things hidden. Subsequently, He has kept the Ism A'dham (the Greatest Name) hidden. Similarly, the moment of special acceptance of Du'aa on the day of Jumu'ah has been kept hidden. There are many other things included in this as well.

It is also possible that the specific date of that particular Ramadhaan al Mubaarak was made to be forgotten due to the argument and the specific date was taken away forever due to the above mentioned reasons.

The third aspect mentioned in this Hadith is that three nights have been prescribed for searching for the night of Qadr. The fifth, seventh and ninth. When viewing this together with the other narrations, we learn that it is established that these three nights are

part of the last ten. However, there are a few possibilities that if they are counted from the beginning, then the Hadith will refer to the twenty fifth, twenty seventh and twenty ninth. If it is counted from the end – as is explained by some words – then if the month is twenty nine nights, it will refer to the twenty first, twenty third and twenty fifth. If the month is thirty nights, then it will refer to the twenty second, twenty fourth and twenty sixth. Besides this, the narrations differ greatly as far as the specification is concerned. For this reason, there is great difference of opinion amongst the scholars – as explained previously, that there are close to fifty views regarding it. The great number of narrations is the reason behind the difference of opinion. According to the research scholars, this night is not specific to any date, but it occurs on different nights in different years. This is why the narrations differ that every year, Rasulullaah ρ gave the instruction to search for it – for that year - during various nights, and some years he gave a specific date.

Consequently, in one narration of Hadhrat Abu Hurayrah τ, it is mentioned that once in a gathering of Rasulullaah ρ the night of Qadr was mentioned. Rasulullaah ρ asked as to what is the date today? It was said that it is the twenty ninth. Rasulullaah ρ said that search for it tonight. Hadhrat Abu Dhar τ says that I asked Rasulullaah ρ if the night of Qadr remains specific to the era of Rasulullaah ρ or does it also occurs after it. Rasulullaah ρ said that it will remain until Qiyaamah. I asked as to which part of Ramadhaan does it occur in. He ρ said that search for it in the first ten and the last ten. Rasulullaah ρ then discussed another subject. I (Abu Dhar τ) found the opportunity and asked as to which part of the ten does it occur in. Rasulullaah ρ became so displeased that never before was he so upset with me nor afterwards. He said, "If this was the objective of Allaah Taa'la I, then would He not have

informed (us)? Search for it during the last seven nights. Do not ask anything else.”

Rasulullaah ρ told one Sahabi that it specifically was on the twenty third. Ibn Abbaas τ states that I was sleeping. Someone told me in a dream to wake up, for tonight is the night of Qadr. I quickly awoke and went to Rasulullaah ρ. He ρ was intending to perform Salaat. This was on the twenty third night. We learn from some narrations specifically that it is on the twenty fourth.

Hadhrat Abdullaah bin Mas’ood τ says that the person who stays awake every night of the year will find the night of Qadr, i.e. the night of Qadr rotates throughout the year. Somebody mentioned this to Ubayy bin Ka’b τ. He said that the objective of Ibn Mas’ood τ is that the people should not sit back being contented with one night. He took an oath and said that it occurs on the twenty seventh of Ramadhaan. Similarly, it is the view of many Sahabah ψ and Tabi’een that it occurs on the twenty seventh.

The research of Ubayy bin Ka’b τ is this; otherwise the research of Ibn Mas’ood τ is that the person who stays awake throughout the year will learn of it (the night of Qadr). We learn from a narration of Durr e Manthur that he (Ibn Mas’ood τ) narrated this from Rasulullaah ρ.

From amongst the Imams, the famous view of Imam Abu Hanifah ◌ is that it (the night of Qadr) rotates throughout the year. His second view is that it rotates throughout Ramadhaan.

The view of Saahibayn (Imam Abu Yusuf ◌ and Imam Muhammad ◌) is that it occurs in one night of Ramadhaan which is specific but not known.

According to the Shafi'i scholars, the closest view (to that which is correct) is that it occurs on the twenty first.

Imam Maalik ⌡ and Imam Ahmad bin Hanbal ⌡ are of the view that it rotates among the odd nights of the last ten of Ramadhaan. In one year, it occurs on a specific night and on another night during the next year. Majority of the scholars are of the opinion that there is greater hope in it occurring on the twenty seventh night.

Shaykh ul 'Arifeen Muhiy ud Deen Ibn Arabi ⌡ states that the view that it rotates throughout the year is more correct according to me because I saw it twice during Sha'baan, once on the fifteenth and once on the nineteenth. I found it twice in the middle ten nights of Ramadhaan, on the thirteenth and on the eighteenth. I also saw it on every odd night of the last ten of Ramadhaan. For this reason I have conviction that it rotates throughout every night of the year, but it is found in Ramadhaan al Mubaarak many a time.

Hadhrat Shah Waliullaah ⌡ says that the night of Qadr occurs twice during the year. One is the night in which the laws of Allaah Taa'la I come down, and it was on this night that the Qur'aan was revealed from the Lauh al Mahfooz. This night is not specific to Ramadhaan, but rotates throughout the year. However, it occurred in Ramadhaan the year that the Qur'aan was revealed and it occurs most of the time during Ramadhaan. The second night of Qadr is the one in which there is a special spread of spirituality and the angels come down in great number and the Shayaateen remain far away. Du'aa and worship is accepted (during this night). This night occurs every Ramadhaan and it is in the odd nights of the last ten. It also rotates (among these odd nights). My father ⌡ used to say that this is the most preferred view.

Nevertheless, whether the night of Qadr is one or two, every person should strive to search for it throughout the year according to his courage and ability. If he cannot do this, then he should look for it throughout Ramadhaan. If this too is difficult, then he should take the last ten nights as a blessing. If he cannot do this, then he should not let the odd nights of the last ten slip from his hands. If, Allaah Taa'la forbid, he cannot even do this, then he should at least take the twenty seventh night to be a boon that if Divine aid is with this person and it is easy for someone, then all the blessings and comforts of this world are nothing compared to it. However, if this is not easy for a person, then too, it is not free from reward. It is absolutely necessary that every person should give due importance to performing Maghrib and 'Ishaa in the Masjid throughout the year. If a person is fortunate enough, and he performs these two Salaats with Jama'ah on the night of Qadr, then he will receive the reward of innumerable Salaats performed with Jama'ah.

How great is the bounty of Allaah Taa'la I that if a person makes an effort in the line of Deen, he receives reward even if he was not successful in it. How many people are there who have courage, have Deen before them, they die for Deen and make effort for it.

On the contrary, after striving for worldly purposes, if the result is not seen, then the effort is useless and destroyed. Despite this, how many people are there who destroy their lives and wealth for worldly purposes and to attain useless and futile things?

ببیں تفاوت رہ از کجا است تا بکجا

This is often quoted when one wishes to compare his/her quality with someone's higher quality or with a thing of a better quality.

HADITH NO. 6

The signs of Laylatul Qadr.

عن عبادة بن الصامت رضي الله عنه انه سال رسول الله صلى الله عليه وسلم عن ليلة القدر فقال فى رمضان فى العشرة الاواخر فانها فى ليلة وتر فى احدى وعشرين او ثلث وعشرين او خمس وعشرين او سبع وعشرين او تسع وعشرين او آخر ليلة من رمضان من قامها ايمانا واحتسابا غفر له ما تقدم من ذنبه ومن اماراتها انها ليلة بلجة صافية ساكنة ساجية لا حارة ولا باردة كان فيها قمرا ساطعا ولا يحل لنجم ان يرمى به تلك الليلة حتى الصباح ومن اماراتها ان الشمس تطلع صبيحتها لا شعاع لها مستوية كانها القمر ليلة البدر وحرم الله على الشيطان ان يخرج معها يومئذ

(در منثور عن احمد والبيهقى ومحمد بن نصر وغيرهم)

It is narrated from Hadhrat Ubaadah bin As Saamit τ that he asked Rasulullaah ρ regarding the night of Qadr. He ρ said, "In the last ten nights of Ramadhaan, it is in the odd nights, in the twenty first or the twenty third or the twenty fifth or the twenty seventh or the twenty ninth or in the last night of Ramadhaan. He who stands with Imaan and hope of reward in it will have his previous sins forgiven. Among the signs of this night is that it is bright. It is peaceful. It is clear, neither hot, nor cold, but balanced. It is as though the moon is clear (due to extreme light). During this night, until the morning, the Shayateen are not pelted at with the stars of the sky. Among its signs as well is that the **sun rises the next morning without any rays,** it is like a level disc, like the full moon (of the fourteenth night). **Allaah Taa'la has prevented Shaytaan to rise together with the sun on that day."**

COMMENTARY

The first subject matter of this Hadith has been discussed previously. At the end of it, a few signs of the night of Qadr have

been mentioned. The purport of them is clear, they need no elucidation. There are other signs mentioned in the narrations as well as in the statements of those who were blessed with the treasure of this night. **This is especially with regards to the sun rising without any rays the morning following it.** This sign has been mentioned in many narrations and it is always found. The other signs are not necessarily found.

Abda bin Abi Lubabah τ says that I tasted the water of the ocean on the twenty seventh night and **it was sweet.**

Ayyoob bin Khaalid ؒ says that I needed to bath. I bathed with ocean water. It was sweet. This occurred on the twenty third night.

The Mashaaikh have written that **everything prostrates on the night of Qadr,** even the trees fall onto the ground and then stand at their place once again. However, these things are related to Kashf (opening up of hidden things) and every person does not witness them.

HADITH NO. 7

The Duaa of Laylatul Qadr.

عن عائشة رضي الله عنها قالت قلت يا رسول الله ارايت ان علمت اى ليلة القدر ما اقول فيها قال قولى اللهم انك عفو تحب العفو فاعف عنى

(رواه احمد وابن ماجة والترمذى وصححه كذا فى المشكوة)

It is narrated from Hadhrat Ayesha radiyAllaah Taa'lau anha that she asked Rasulullaah ρ, "O Rasul of Allaah Taa'la, If I find the night of Qadr, what Du'aa should I recite?" Rasulullaah ρ replied,

“Say, ‘O Allaah Taa’la, Indeed You are Forgiving. You love to forgive. Therefore, forgive me.’”

COMMENTARY

This is a very comprehensive Du’aa that Allaah Taa’la I forgives a person out of His benevolence and beneficence and out of desire for the Aakhirah. What greater thing can there be than this?

من نگویم کہ طاعتم بپذیر   قلم عفو برگناہم کش

I am not proud of my obedience and worship which I have made but I request you to erase my sins with your mercy only.

Hadhrat Sufyaan Thauri ｣ says that it is better to remain engaged in this Du’aa during this night as compared to other forms of worship.

Ibn Rajab ｣ says that it is more virtuous to be involved in various types of worship, not only Du’aa, e.g. recitation of the Qur’aan, Salaat, Du’aa, Muraaqabah (pondering) etc. this is because all these are narrated from Rasulullaah ρ. This view is the closest (to being correct) because the virtue of Salaat, Dhikr etc. has been mentioned in the Ahaadeeth discussed previously.

Section Three

I’tikaaf

I’tikaaf means to stay in the Masjid with the intention of it (I’tikaaf). According to the Hanafis, there are three types of I’tikaaf. The first is Waajib (compulsory) – which has become Waajib due to a vow or oath. For example, a person says that if a particular work of mine’s is done, then I will perform I’tikaaf for a number of days. Alternatively, without making it suspended upon some work, a person says that I have made a number of days of I’tikaaf

compulsory upon myself. This becomes Waajib (compulsory) and it is necessary to complete it.

The second type is Sunnah – which is done in the last ten days of Ramadhaan al Mubaarak. It was the habitual practice of Rasulullaah ρ to perform I'tikaaf during these days.

The third type is Nafl (optional). There is no time or specific day for it. A person can perform how many days he wants, to such an extent that it will be permissible to make Niyyah to perform I'tikaaf for one's entire life. However, there is difference of opinion with regards to the least amount that one can perform. According to Imam Abu Hanifah ⌡, it is not permissible to perform I'tikaaf for less than a day. Imam Muhammad ⌡ is of the opinion that it is permissible to perform I'tikaaf for just a little while, and Fatwa is given on this. For this reason, it is appropriate that every person should make the Niyyah of I'tikaaf whenever they enter the Masjid. As long as he remains busy in Salaat etc. he will also be receiving the reward of I'tikaaf. I saw my father ⌡ that whenever he used to go to the Masjid, he used to give due importance to making the Niyyah for I'tikaaf when placing his right foot into the Masjid. Sometimes, he used to raise his voice while making the Niyyah with the purpose of teaching the attendants.

OBJECTIVES AND ADVANTAGES OF ITIKAAF

There is great reward in I'tikaaf. What greater virtue can there be other than the fact that Rasulullaah ρ used to perform it diligently. The example of a Mu'takif (person performing I'tikaaf) is like that of a person who stays at the door of someone and does not move until his request is not acceded to,

نکل جائے دم تیرے قدموں کے نیچے   یہی دل کی حسرت یہی آرزو ہے

My life should leave me under your feet

This is the longing of the heart as well as (my) hope

If this is the condition in reality, then the hardest of hearts will melt and the forgiveness of Allaah Taa'la I seeks an excuse (to forgive), in fact He forgives without any reason at all,

تو وہ داتا ہے کہ دینے کے لئے　　　در تری رحمت کے ہیں ہر دم کھلے

خدا کی دین کا موسی سے پوچھئے احوال　　　کہ آگ لینے کو جائیں پیمبری مل جائے

You are the being whose door is open to give at every breath

Ask Musa the condition of the Deen of Allaah Taa'la for he went to get fire and he received messenger ship

For this reason, if someone cuts himself off from the world and places himself at the door of Allaah Taa'la I, then what reservation can there be in the bounty of Allaah Taa'la I? And who can explain the great treasures of the one whom Allaah Taa'la I honours? I am not worthy of saying anything further because what can an immature lad explain of the condition of puberty. However, we bring this resolve here,

جس گل کو دل دیا ہے جس پھول پر فدا ہوں

یا وہ بغل میں آئے یا جاں قفس سے چھوٹے

Whichever rose the heart was given to, whichever flower was sacrifice for

Either it was embraced or life escaped from the cage

Ibn Qayyim ￼ says that the objective of I’tikaaf and its soul is to join the heart to the being of Allaah Taa’la I. This is in such a way that it (the heart) is taken away from everything and joined to Him and in lieu of every engagement, the heart becomes involved in His pure being. **(The heart) should be cut off from everything** and focused upon Him in such a way that a person’s thoughts, worries are replaced with His pure remembrance. His love should become embedded to such an extent that friendship with Allaah Taa’la I is created in lieu of friendship with creation. This friendship will aid a person in the grave because on that day there will be no being besides the being of Allaah Taa’la I that will be a friend nor will there be anyone to please the heart. If the heart has become acquainted with Him, then with how much enjoyment will the time be spent?

جی ڈھونڈتا ہے پھر وہی فرصت کے رات دن

بیٹھا رہوں تصور جاناں کئے ہوئے

The soul searches, then too it finds the chance day and night to sit and picture the beloved

The author of ‘Maraaqi al Falaah’ states that if I’tikaaf is done with sincerity, then it is among the most virtuous of deeds. The specialties of I’tikaaf are innumerable for in it **the heart is taken away from the world and whatever it contains and the life is given to Allaah Taa’la and one sits at the doorstep of the Master,**

پھر جی میں ہے کہ در پہ کسی کے پڑا رہوں

سر زیر بار منت درباں کئے ہوئے

It is still in the heart that I lie at the door of someone
Again it is desired to be at ones door – After being indebted to the doorkeeper. (So that I could at least see my beloved one while he/she comes in and goes out)

In it (I'tikaaf) a person is in worship at every moment. Whether sleeping or awake, it is counted as worship and it is closeness to Allaah Taa'la I. It is stated in a Hadith that whoever comes towards me a hands span, I go closer to him two hands spans, and whoever comes walking to Me, I go running to him. Also, it entails staying at the house of Allaah Taa'la I and a merciful host always honours those who come home. A person is also protected in the fort of Allaah Taa'la I, that enemies cannot reach there. There are many virtues and specialties of this important form of worship.

WHERE TO PERFORM ITIKAAF

The most virtuous place for a man to perform I'tikaaf is Masjid al Haraam in Makkah, then Masjid un Nabawi in Madinah, then Bayt al Muqaddas. After these comes the Jaami' Masjid of one's area and then one's own Masjid. It is also a condition that the five times daily Salaat be performed there in Jama'ah according to Imam Abu Hanifah J. According to Saahibayn (Imam Abu Yusuf J and Imam Muhammad J), it is sufficient if it is a Masjid in the light of Shari'ah, even though Salaat is not performed there in Jama'ah.

A woman should perform I'tikaaf in the Masjid of her home. If there is no place specified as a Masjid in the home, then she should specify one corner for this purpose. It is more easy for women to perform I'tikaaf as compared to men because she can make use of the womenfolk at home for household work and earn free reward at the same time. In spite of this, it is as though the women are totally deprived of this Sunnah.

Hadith about Itikaaf

Hadith no 1: Itikaaf of Nabi ρ.

عن ابى سعيد الخدرى رضي الله عنه ان رسول الله صلى الله عليه وسلم اعتكف العشر الاول من رمضان ثم اعتكف العشر الاوسط فى قبة تركية ثم اطلع رأسه فقال انى اعتكف العشر الاول التمس هذه الليلة ثم اعتكف العشر الاوسط ثم اتيت فقيل لى انها فى العشر الاواخر فمن كان اعتكف معى فليعتكف العشر الاواخر فقد اريت هذه الليلة ثم انسيتها وقد رايتنى اسجد فى ماء وطين من صبيحتها فالتمسوها فى العشر الاواخر والتمسوا فى كل وتر قال فمطرت السماء تلك الليلة وكان المسجد على عريش فوكف المسجد فبصرت عيناى رسول الله صلى الله عليه وسلم وعلى جبهته اثر الماء والطين من صبيحة احدى وعشرين

(مشكوة عن المتفق عليه باختلاف اللفظ)

It is narrated from Hadhrat Abu Sa'eed Khudri τ that Rasulullaah ρ performed I'tikaaf during the first ten days of Ramadhaan. He then performed I'tikaaf for the middle ten days in a Turkish tent. He then placed his head out of the tent and said, "I performed I'tikaaf in the first ten days in search of the night of Qadr. I then performed I'tikaaf in the second ten days. An angel came to me and it was said that the night will be in the last ten. **For this reason, those who are performing I'tikaaf with me should also do so during the last ten.** I was shown this night but was later made to forget it. **Indeed I saw myself prostrating in mud on the morning following this night.** Therefore, seek it in the odd nights of the last ten days." The narrator says that it rained during that night and the Masjid had a thatched roof. Water was dripping from it and I saw the effect of mud on the forehead of Rasulullaah ρ on the morning of the twenty first."

COMMENTARY

It was the habitual practice of Rasulullaah ρ to perform I'tikaaf. On this particular occasion, he performed I'tikaaf the entire month. In the final year before his demise, he performed I'tikaaf for twenty days. However, due to the fact that his habit was to perform I'tikaaf for ten days most of the time, the scholars have stated that this is Sunnah Mu'akkadah. We also learn from the above Hadith that one of the great objectives of I'tikaaf is to search for the night of Qadr. In reality, I'tikaaf is very appropriate for this purpose because even if a person sleeps during I'tikaaf, it is still counted as worship.

Also, there is no coming or going and work of here and there, that is why a person will not be engrossed in anything besides worship and remembrance of the bountiful Master. Therefore, there is nothing better than I'tikaaf for those who appreciate the night of Qadr. Firstly, Rasulullaah ρ used to give great importance to worship and a lot of it during Ramadhaan. However, there was no limit during the last ten days. He used to wake up at night and diligently used to wake up those at home – as is learnt from a number of narrations of Bukhaari and Muslim.

In a narration of Bukhaari and Muslim, Hadhrat Ayesha radiyAllaah Taa'lau anha states that Rasulullaah ρ used to tie his loincloth tightly and used to stay awake at night and he used to wake up those at home as well.

An increase in effort could also be meant by 'tying the loincloth tightly'. It could also mean total abstention from his wives.

Hadith no 2: Avoiding sin in Itikaaf

عن ابن عباس رضي الله عنه ان رسول الله صلى الله عليه وسلم قال فى المعتكف هو يعتكف الذنوب ويجرى له من الحسنات كعامل الحسنات كلها

(مشكوة عن ابن ماجة)

It is narrated from Hadhrat Ibn Abbaas τ that Rasulullaah ρ said, “A Mu’takif remains protected from sin and good deeds equal to those who do them are written for him.”

COMMENTARY

Two special benefits of I’tikaaf have been mentioned in this Hadith. One is that a person is protected from sins on account of I’tikaaf, otherwise sometimes the causes for shortcomings and mistakes come about and a person becomes involved in sin due to them. What a great oppression it is to become involved in sin during such a blessed time? A person remains protected from sin on account of I’tikaaf.

The second is that a person sitting in I’tikaaf cannot perform many good deeds like participating in a Janaaza, visiting the sick etc. For this reason, he earns the reward of those forms of worship from which he was stopped without even doing them. Allaah Taa’la is the Greatest, how much mercy and benevolence is there? A person performs one form of worship and attains the reward of ten forms of worship. In reality, the mercy of Allaah Taa’la I seeks opportunities and torrential rain falls on account of a little dedication and asking,

ببہانہ مے دھد ببہانمے دھد

However, we have no appreciation from the very beginning. There is no need for it. Who will show dedication and why should it be shown? This is because there is no standing of Deen in our hearts at all.

اس کے الطاف تو ہیں عام شہیدی سب پر

تجھ سے کیا ضد تھی اگر تو کسی قابل ہوتا

His grace is general, covering all

If you were a little able, what stubbornness was there from you?

Hadith no 3: Itikaaf saves one from Jahannum

عن ابن عباس رضي الله عنه انه كان معتكفا فى مسجد رسول الله صلى الله عليه وسلم فاتاه رجل فسلم عليه ثم جلس فقال له ابن عباس رضي الله عنه يا فلان اراك مكتئبا حزينا قال نعم يابن عم رسول الله صلى الله عليه وسلم لفلان على حق ولا (هكذا فى النسخة التى بايدينا بلفظ النهى وهو الصواب عندى لوجوه ووقع فى بعض النسخ بلفظ ولاء بالهمزة فى اخره وهو تصحيف عندى من الكتاب وعليه قرائن ظاهرة) وحرمة صاحب هذا القبر ما اقدر عليه قال ابن عباس رضي الله عنه افلا اكلمه فيك قال ان احببت قال فانتعل ابن عباس رضي الله عنه ثم خرج من المسجد قال له الرجل انسيت ما كنت فيه قال لا ولكنى سمعت صاحب هذا القبر صلى الله عليه وسلم والعهد به قريب فدمعت عيناه وهو يقول من مشى فى حاجة اخيه وبلغ فيها كان خيرا له من اعتكاف عشر سنين ومن اعتكف يوما ابتغاء وجه الله جعل الله بينه وبين النار ثلث خنادق ابعد مما بين الخافقين

(رواه الطبرانى في الاوسط والبيهقى واللفظ له والحاكم مختصرا وقال صحيح الاسناد كذا فى الترغيب وقال السيوطى في الدر صححه الحاكم وضعفه البيهقى)

It is narrated from Hadhrat Ibn Abbaas τ that once he was performing I'tikaaf in Masjid un Nabawi. One person came to him, sat down and remained silent. Ibn Abbaas τ said, "What is the matter that I see you grieved and worried?" He replied, "O nephew of Rasulullaah (ρ), indeed I am worried, there is a right of someone upon me." He indicated to the grave of Rasulullaah ρ and said, "By the honour of the dweller of this grave, I am not able to fulfill this right." Hadhrat Ibn Abbaas τ said, "Shall I not intercede for you?" He replied that he (Ibn Abbaas τ) should do whatever is appropriate.

Upon hearing this, Ibn Abbaas τ wore his shoes and left the Masjid. The person said, “What, have you forgotten your I’tikaaf?” He replied, “I have not forgotten my I’tikaaf, but I heard the dweller of this grave (Rasulullaah ρ) saying, and much time has not passed since then…” Saying this, tears began to flow from the eyes of Ibn Abbaas τ. “Rasulullaah ρ said that whoever goes to fulfill the need of his brother and makes effort for it will receive a reward greater than ten years of I’tikaaf. And whoever performs one day of I’tikaaf for the pleasure of Allaah Taa’la, **Allaah Taa’la will place three trenches between him and Jahannam,** the distance of which is more than that between the heavens and the earth.” (If this is the virtue behind one day of I’tikaaf, then what will be the reward of ten years?)

COMMENTARY

Two aspects are learnt from this Hadith. The first is that the reward for one day of I’tikaaf is that Allaah Taa’la I places three trenches between the person and Jahannam and each trench is as wide as the universe. The reward of each day will be correspondingly being greater.

Allamah Sha’raani ؒ narrates from Rasulullaah ρ in Kashf ul Ghumma that the person who performs I’tikaaf of ten days during Ramadhaan will receive a reward of two Hajj and two Umrah, and the person who performs I’tikaaf in the Masjid for the time between Maghrib and ‘Ishaa and besides performing Salaat he does not talk to anyone, then Allaah Taa’la will build a palace for him in Jannah.

The second aspect – which is more important – is that fulfilling the need of a Muslim brother carries more reward than ten years of I’tikaaf. For this reason, Ibn Abbaas τ did not pay attention to his

I’tikaaf because it could be made up later, Qadha of it was possible. It is precisely for this reason that according to the Sufis, nothing has more value than a broken heart before Allaah Taa’la I. It is also for this reason that we have been severely warned regarding the Du’aa for misfortune of an oppressed person. Whenever Rasulullaah ρ sent anyone as a governor, then he used to warn him about the Du’aa of the oppressed that ‘fear the Du’aa of the oppressed.’

بترس از آه مظلوماں کہ ہنگام دعا کردن

اجابت از در حق بہر استقبال می آید

Beware of the oppressed ones Duaas (against you), Allaah Taa’la (S.W.T) accepts their Duaas immediately even while they are making Duaa.

At this juncture it is necessary to note one ruling. Even if a person leaves the Masjid to fulfill a need of a Muslim, his I’tikaaf will break, and if it was a Waajib I’tikaaf, then Qadha of it will also be Waajib. Rasulullaah ρ never left the Masjid except for natural human need. This was consideration for his brother on account of which Ibn Abbaas τ broke his I’tikaaf. It is appropriate for such luminaries to do so because they passed away thirsty on the battlefield but did not take a sip of water because he gave preference to another injured person lying nearby. It is also possible that this I’tikaaf of Ibn Abbaas τ was Nafl. In this instance there can be no objection.

We conclude this booklet with a lengthy Hadith in which a number of types of virtues have been mentioned.

Hadith no 4: Blessings of Ramadhaan

عن ابن عباس رضي الله عنه انه سمع رسول الله صلى الله عليه وسلم يقول ان الجنة لتبخر وتزين من الحول الى الحول لدخول شهر رمضان فاذا كانت اول ليلة من شهر رمضان هبت ريح من تحت العرش يقال لها المثيرة فتصفق ورق اشجار الجنان وحلق المصاريع فيسمع لذلك طنين لم يسمع السامعون احسن منه فتبرز الحور العين حتى يقفن بين شرف الجنة فينادين هل من خاطب الى الله فيزوجه ثم يقلن الحور العين يا رضوان الجنة ما هذه الليلة فيجيبهن بالتلبية ثم يقول هذه اول ليلة من شهر رمضان فتحت ابواب الجنة على الصائمين من امة محمد صلى الله عليه وسلم قال ويقول الله عز وجل يا رضوان افتح ابواب الجنان ويا مالك اغلق ابواب الجحيم على الصائمين من امة احمد صلى الله عليه وسلم ويا جبرئيل اهبط الى الارض فاصفد مردة الشياطين وغلهم بالاغلال ثم اقذفهم فى البحار حتى لا يفسدوا على امة محمد حبيبى صلى الله عليه وسلم صيامهم قال ويقول الله عز وجل فى كل ليلة من شهر رمضان لمناد ينادى ثلث مرات هل من سائل فاعطيه سؤله هل من تائب فاتوب عليه هل من مستغفر فاغفر له من يقرض الملى غير العدوم والوفى غير الظلوم قال ولله عز وجل فى كل يوم من شهر رمضان عند الافطار الف الف عتيق من النار كلهم قد استوجبوا النار فاذا كان آخر يوم من شهر رمضان اعتق الله فى ذلك اليوم بقدر ما اعتق من اول الشهر الى آخره واذا كانت ليلة القدر يامر الله عز وجل جبرئيل فيهبط فى كبكبة من الملائكة ومعهم لواء اخضر فيركز اللواء على ظهر الكعبة وله مائة جناح منها جناحان لا ينشرهما الا فى تلك الليلة فينشرهما فى تلك الليلة فيجاوز المشرق الى المغرب فيحث جبرئيل عليه السلام الملائكة فى هذه الليلة فيسلمون على كل قائم وقاعد ومصل وذاكر ويصافحونهم ويؤمنون على دعائهم حتى يطلع الفجر فاذا طلع الفجر ينادى جبرئيل عليه السلام معاشر الملائكة الرحيل الرحيل فيقولون يا جبرئيل عليه السلام فما صنع الله فى حوائج المؤمنين من امة احمد صلى الله عليه وسلم فيقول نظر الله اليهم فى هذه الليلة فعفا عنهم الا اربعة فقلنا يا رسول الله من هم قال رجل مدمن خمر وعاق لوالديه وقاطع رحم ومشاحن قلنا يا رسول الله ما المشاحن قال هو المصارم فاذا كانت ليلة الفطلا سميت تلك الليلة ليلة الجائزة فاذا كانت غداة الفطر بعث الله عز وجل الملائكة فى كل بلاد فيهبطون الى الارض فيقومون على افواه السكك فينادون بصوت يسمع من خلق الله عز وجل الا الجن والانس فيقولون يا امة محمد صلى الله عليه وسلم اخرجوا الى رب كريم

يعطى الجزيل ويعفوا عن العظيم فاذا برزوا الى مصلاهم فيقول الله عز وجل للملائكة ما جزاء الاجير اذا عمل عمله قال فتقول الملائكة الاهنا وسيدنا جزائه ان توفيه اجره قال فيقول فانى اشهدكم يا ملائكتى انى قد جعلت ثوابهم من صيامهم شهر رمضان وقيامهم رضائى ومغفرتى ويقول يا عبادى سلونى فوعزتى وجلالى لا تسئلونى اليوم شيئا فى جمعكم لآخرتكم الا اعطيتكم ولا لدنياكم الا نظرت لكم فوعزتى لاسترن عليكم عثراتكم ما راقبتمونى وعزتى وجلالى لا اخزيكم ولا افضحكم بين اصحاب الحدود وانصرفوا مغفورا لكم قد ارضيتمونى ورضيت عنكم فتفرح الملائكة وتستبشر بما يعطى الله عز وجل هذه الامة اذا افطروا من شهر رمضان

(كذا في الترغيب وقال رواه ابو الشيخ بن حبان في كتاب الثواب والبيهقى واللفظ له وليس فى اسناده من اجمع على ضعفه قلت قال السيوطى في التدريب قد التزم البيهقى ان لا يخرج فى تصانيفه حديثا يعلمه موضوعا الخ وذكر القارى في المرقاة بعض طرق الحديث ثم قال فاختلاف طرق الحديث يدل على ان له اصلا)

It is narrated from Hadhrat Ibn Abbaas τ that he heard Rasulullaah ρ saying that Jannah is scented for Ramadhaan and it is beautified from the beginning to the end of the year. When the first night of Ramadhaan comes, then a wind named Mutheera blows beneath the ‘Arsh. Due to this wind the leaves of the trees and the door handles make a sound. It gives off such a heart rending, melodious sound that a sound as good as it was never heard before. The pleasing eyed damsels of Jannah come out of their dwellings and stand between the balconies of Jannah and call out, ‘Is there anyone to send a proposal for us in the court of Allaah Taa’la so that Allaah Taa’la may unite us.’ These damsels ask the doorkeeper of Jannah, Ridhwaan as to what night it is. He replies that I am present, it is the first night of Ramadhaan. The doors of Jannah have been opened for the Ummah of Rasulullaah ρ today. Rasulullaah ρ says that Allaah Taa’la says to Ridhwaan that open the doors of Jannah and He says

to Maalik (the doorkeeper of Jahannam) that close the doors of Jahannam for those who fast from the Ummah of Ahmad (ρ). Jibreel (υ) is commanded to go to the earth and chain the rebellious Shayaateen and place a yoke around their necks and throw them into the ocean so that they do not spoil the fast of the Ummah of My beloved Muhammad (ρ). **Rasulullaah ρ also said that Allaah Taa'la commands a caller to call out thrice during every night of Ramadhaan that is there anyone asking that I may give?** Is there anyone repenting that I may accept his repentance? Is there anyone desiring forgiveness that I may forgive? Who is there who will give a loan to the independent one, such an independent one that gives fully and does not lessen in the least?

Rasulullaah ρ said that Allaah Taa'la frees a million souls – that were worthy of entry into Jahannam - from Jahannam every day during Ramadhaan. On the last day of Ramadhaan He frees so many souls from Jahannam – equal to the amount totaling every day that were freed. When it is the night of Qadr, then Allaah Taa'la commands Jibreel (υ) to come down to earth with a group of angels. There is a green flag with them which is hoisted above the Ka'bah. Jibreel (υ) opens two wings out of the hundred that he has only on this night. These two wings spread from the east to the west. Jibreel (υ) then commands these angels to greet with Salaam and shake hands with those Muslims whom they find standing, sitting, performing Salaat or making Dhikr. (They are also commanded) to say Ameen to their Du'aas. This condition remains until morning. When morning comes, then Jibreel (υ) calls out, "O group of angels, now rise and leave." The angels ask Jibreel (υ), "What has Allaah Taa'la done with the needs and wants of the believers of the Ummah of Ahmad (ρ)?" He replies that Allaah Taa'la turned towards them and has forgiven everyone besides four people. The

Sahabah ψ asked as to who these four people are. He replied that one is a drunkard. The second is the one who is disobedient to his parents. The third is the one who breaks family ties and breaks off relations. The fourth is the one who has malice and breaks off mutual relations. When the night of ‘Iyd ul Fitr comes, then its name is kept in the heavens as Laylatul Jaa’izah (the night of recompense). When the morning of ‘Iyd comes, then Allaah Taa’la send the angels to all the cities. They come down to the earth and stand in every alley and road and they call out in a voice which every creation besides man and jinn can hear, ‘O Ummah of Muhammad (ρ), go to the Rabb which is most benevolent and Who forgives the greatest of faults.’ When the people go towards the place of ‘Iyd Salaat, then Allaah Taa’la asks the angels, “What is the recompense for the worker who has done his work to completion?” they reply, “Our deity and our owner, his recompense is that he should be given his due in full.” Allaah Taa’la says, “O angels, I make you witness that I have given them My happiness and forgiveness in lieu of their fasting and standing in Taraweeh during Ramadhaan.” He (Allaah Taa’la I) turns to His servants and says, “O my servants, ask of Me. By My honour, by My majesty, whatever you ask of Me today regarding your Aakhirah, I shall grant you and whatever you ask concerning the world, I will look at your welfare (regarding it). By My honour, as long as you are conscious of Me, I shall cover your faults. By My honour and by My Majesty I will not disgrace and defame you before the sinners (and disbelievers). Now return to your homes, forgiven. You have pleased Me and I am pleased with you.” The angels then become pleased when observing the reward given on the day of ‘Iyd.” O Allaah Taa’la, make us among them. Aameen.

COMMENTARY

Most of the subject matter of this Hadith has been discussed in the previous pages. However, there are a few aspects that deserve consideration. The first and most important of them is that there are many who are excluded from the general mercy, as known from previous narrations. They have also been excluded from the general mercy of ‘Iyd. Among them are those who disobey their parents and those who fight amongst themselves. They should be asked that be displeasing Allaah Taa’la, what abode are you looking for? Shame upon you and upon that respect which you search for under false pretexts, thereby tolerating the Du’aa for misfortune made by Rasulullaah ρ. You are being lifted in the Du’aa for misfortune made by Jibreel (υ) and you are being taken out from the mercy and forgiveness of Allaah Taa’la I. I ask you, ‘You are defeating yourself; you are raising your nose today. How many days will it remain with you when the beloved of Allaah Taa’la ρ has cursed you? The close angel of Allaah Taa’la I has made Du’aa for misfortune for you. Allaah Taa’la I is taking you out of His forgiveness and mercy. For the sake of Allaah Taa’la I, think and stop. **If a person got lost in the morning and came home in the evening, then nothing has happened. Today is the time and one can make up.** Tomorrow, when you stand before such a being where there is no question of respect or honour, nor will wealth and goods be of avail, one will only be asked regarding his deeds and every deed will be recorded and will be before you. Allaah Taa’la I will forgive the rights due to Him, but He will not leave you until the rights of servants are fulfilled among themselves.

Rasulullaah ρ said that the bankrupt person of my Ummah is he who will come with good deeds on the day of Qiyaamah. He will come with Salaat, fasting, charity and all good things, but he swore someone, accused another, hit somebody else. All of these people

will come and claim against him. They will take his good deeds in lieu of his actions. When his good deeds will finish, then their evil deeds will be given to him on account of his evil actions done to them. Then he will be sent to Jahannam due to this load of sin. Despite the great amount of good deeds he did, he will be in a world of despair and loss. This needs no elucidation.

وہ مایوس تمنا کیوں نہ سوئے آسماں دیکھے

کہ جو منزل بمنزل اپنی محنت رائیگاں دیکھے

Why the hopeless must not look towards the heavens – when he has seen destiny by destiny failure of his endeavours.

The second aspect that deserves consideration is that forgiveness was mentioned a few times in this booklet. There are many other things that are a cause for forgiveness and sins are forgiven on account of them. There is one question regarding this. If a sin is forgiven once, then what is the meaning of forgiveness a second time? The answer is that the principle of forgiveness is that when it is directed towards a person, then his sins are forgiven if he has any. If he does not have any sins, then there is an increase in mercy and bounties upon him in accordance to the amount of forgiveness.

The third aspect is that in Ahaadeeth mentioned previously, as well as this Hadith, Allaah Taa'la I makes the angels witness to His forgiveness. The reason for this is that the justice on the day of Qiyaamah has been kept in line with principle and law. There will be a request for the Ambiyaa' to present witnesses regarding their propagation. Consequently we find at various places in the books of Hadith that Rasulullaah ρ said that you will be questioned regarding me. Therefore, you should remain witness that I have conveyed (the message).

In is narrated in Bukhaari and other books that Hadhrat Nooh υ will be called on the Day of Qiyaamah. It will be asked of him whether he fulfilled the rights of Risalaat-Messenger ship or not. Have you conveyed our laws? He will reply in the affirmative. His Ummah will then be questioned as to whether the laws reached them. They will reply,

ما جائنا من بشير ولا نذير

No warner or bearer of glad tidings has come to us

Hadhrat Nuh υ will be told to present witnesses. He will present Muhammad ρ and his Ummah as witnesses. The Ummah of Muhammad ρ will give testimony.

In some narrations it is explained that they will be criticized that, 'How do you know that Nuh υ conveyed the laws to his nation?' They (the Ummah of Rasulullaah ρ) will reply that our Rasul ρ told us. It is mentioned in the true book that was revealed upon Rasulullaah ρ. This will also happen with the nations of the other Rasuls. With regards to this, Allaah Taa'la I says,

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ

Thus We have made you (the Ummah of Rasulullaah ρ) such a group that is moderate in nature (free from excesses and shortcomings) so that you may be witnesses (on the Day of Qiyaamah). [Surah al Baqara (the Bull) 2:143]

Imam Fakhr ud Deen Raazi ‌ writes that there will be four types of witnesses on the Day of Qiyaamah. One is the angels. The following verses refer to them,

وَ جَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَّ شَهِيْدٌ (٢١)

Every soul shall come with an angel (who will take him to the place where he will be questioned) and a witness (the angel who has recorded all his actions). [Surah Qaaf 50:21]

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ (١٨)

Whenever a word escapes (from a person's mouth), there is a guard ready by him. [Surah Qaaf 50:18]

وَ اِنَّ عَلَيْكُمْ لَحٰفِظِيْنَ (١٠) كِرَامًا كَاتِبِيْنَ (١١) يَعْلَمُوْنَ مَا تَفْعَلُوْنَ (١٢)

Verily there are guardians (angels) upon you (with every person)…who are noble (honourable) and are (continuously) recording (everything you do and say). They know what you do (and record it so that you cannot deny it on the Day of Qiyaamah). [Surah Infitaar (the Splitting) 82:10-12]

The second type of witnesses is the Ambiyaa'. The following verses refer to them,

وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ ۚ

I was a witness to them as long as I was with them. [Surah Maa'idah (the Set Table) 5:117]

فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍۭ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰؤُلَآءِ شَهِيْدًا (٤١)

How will it be (the condition of the Kuffaar on the Day of Qiyaamah) when We shall bring forth (summon) a witness from every nation (the Ambiyaa of every community who will testify against the Kuffaar) and call you (O Muhammad ρ) to be a witness over all of them? [Surah Nisaa (the Women) 4:41]

The third is the testimony of the Ummah of Rasulullaah ρ. The following verse states this,

وَجِایْٓءَ بِالنَّبِیّٖنَ وَ الشُّہَدَآءِ

The Ambiyaa and witnesses will be brought. [Surah Zumar (the Groups) 39:69]

The fourth is the limbs of a person's body. The following verses refer to this,

یَّوْمَ تَشْہَدُ عَلَیْہِمْ اَلْسِنَتُہُمْ وَ اَیْدِیْہِمْ

On the day (of Qiyaamah) when their tongues, hands and legs will testify against them for what they did (making every evil act of theirs apparent to all). [Surah Noor (Celestial Light) 24:24]

اَلْیَوْمَ نَخْتِمُ عَلٰی اَفْوَاہِہِمْ وَ تُکَلِّمُنَاۤ اَیْدِیْہِمْ

On this day We shall seal their mouths. Their hands will speak to Us and their legs will testify to what they earned (the sins they committed). [Surah Yaaseen 36:65]

All these verses imply that all these things will give testimony on the Day of Qiyaamah. This has been explained before the verses were quoted.

The fourth aspect mentioned in the above Hadith is that Allaah Taa'la I states that I will not disgrace you and humiliate you in front of the Kuffaar. This is the height of the grace and benevolence of Allaah Taa'la I. This condition of the Muslims is also coveted in that it is also the grace and benevolence of Allaah Taa'la I that He forgives and covers the shortcomings and evil deeds of those who seek His pleasure.

Hadhrat Abdullaah bin Umar τ narrates from Rasulullaah ρ that on the Day of Qiyaamah, Allaah Taa'la I will call a believer close to Him and will cover him such that no-one can see. All his

shortcomings and sins will be counted before him and he will be forced to admit to them. Due to the great amount of sins, he will think that I have now come close to destruction. It will be said to him that I have covered you in this world and I will cover you today as well. After this, his record of good deeds will be given to him.

There are hundreds of narrations from which it is deduced that the shortcomings of those who seek the pleasure of Allaah Taa'la I and those who adhere to His commands will be forgiven. For this reason, one subject should be understood with great care, and that is those who are involved in backbiting about the shortcomings of the men of Allaah Taa'la should discontinue it before they are forgiven and veiled on the Day of Qiyaamah due to their good deeds, but your record of deeds will be filled with backbiting thereby becoming a cause for destruction.

May Allaah Taa'la I cover us all on account of His grace and benevolence. Aameen

This fifth important aspect discussed in the above Hadith is that the night of 'Iyd has been called the night of award/recompense. The servants are blessed with recompense from Allaah Taa'la I on this night. Therefore the servants should also show unlimited appreciation for it. Many people forget asking about the masses, the special class have a sweet sleep out of tiredness of Ramadhaan. However, this night is also a special one in which one has to engage in worship. Rasulullaah ρ said that whoever stays awake (and remains engaged in worship) on the night of the two 'Iyds, Allaah Taa'la will not cause his heart to die on the day when all hearts will die. (When the hearts of people will be covered by evil and corruption, his heart will remain alive. It is also possible that it

refers to the day in which the trumpet will be blown. On that day his soul will not become unconscious).

It is stated in one Hadith that whoever stays awake for five nights for worship, Jannah will become Waajib (compulsory) for him. They are, Laylatut Tarwiya (the 8th of Dhul Hijjah), Laylatul Arafah (the 9th of Dhul Hijjah) , Laylatun Nahr (the 10th of Dhul Hijjah), the night of ‘Iyd ul Fitr and the night of Bara’ah, i.e. the 15th of Sha’baan.

The jurists have also written that it is Mustahab (preferable) to stay awake during the night of the two ‘Iyds.

In ‘Ma thabata bis Sunnah’ it is narrated from Imam Shafi’i ⌡ that these five nights are the nights of acceptance of Du’aa. The night of Jumu’ah, the night of the two ‘Iyds, the first night of Rajab and the 15th night of Sha’baan.

Note:

Some pious people have mentioned that the night of Jumu’ah during Ramadhaan al Mubaarak also deserves special importance because its night is very blessed.

Many virtues of it have been mentioned in the Ahaadeeth. However, it is better to join one or two night of worship to the night of Jumu’ah because in some narrations, there is prohibition to make the night of Jumu’ah specific for worship.

Finally, I humbly request the readers that when you make Du’aa during the special moments of Ramadhaan al Mubaarak, then include this sinful lowly one too. It is not farfetched that the Merciful Master will bless me with His pleasure and love on account of your sincere Du’aa.

گر چہ میں بدکار ونالائق ہوں اے شاہ جہاں   پر ترے در کو بتا اب چھوڑ کر جاؤں کہاں؟

کون ہے تیرے سوا مجھ بے نوا کے واسطے

Even though I am evil and worthless O Rabb, where else shall I go if I leave Your door?

Who else is there for a destitute one like me?

کشمکش سے ناامیدی کی ہوا ہوں میں تباہ   دیکھ مت میرے عمل ، کر لطف پر اپنے نگاں

یا رب اپنے رحم واحسان وعطا کے واسطے

O Rabb, for Your mercy, grace and bounty

چرخ عصیاں سر پہ ہے زیر قدم بحر الم   چار سو ہے فوج غم کر جلد اب بہر کرم

کچھ رہائ کا سبب اس مبتلا کے واسطے

For something that will be a cause of freedom

ہے عبادت کا سہارا عابدوں کے واسطے   اور تکیہ زہد کا ہے زاہدوں کے واسطے

ہے عصائے آہ مجھ بے دست وپا کے واسطے

There is the support of worship for the worshippers and the pillow of abstinence for the abstinent

There is the lament of sin for a helpless one like me

نے فقیری چاہتا ہوں ، نے امیری کی طلب   نے عبادت نے ورع نے خواہش علم وادب

درد دل پر چاہیں مجھ کو خدا کے واسطے

I do not want poverty, nor leadership, nor worship, nor abstinence, nor knowledge or respect

I desire ache of the heart for the Rabb

عقل و ہوش وفکر اور نعمائے دنیا بے شمار   کی عطا تو نے مجھے ، پر اب تو اے پروردگار

بخش وہ نعمت جو کام آئے سدا کے واسطے

حد سے ابتر ہو گیا ہے حال مجھ ناشد کا   کر مری امداد اللہ ! وقت ہے امداد کا

اپنے لطف ورحمت بے انتہا کے واسطے

For Your limitless grace and mercy

گو میں ہوں اک بندۂ عاصی غلام پر قصور   جرم میرا حوصلہ ہے ، نام تیرا ہے غفور

تیرا کہلاتا ہوں میں جیسا ہوں اے رب شکور

انت شاف انت کاف فی مہمات المور

انت حسبی انت ربی انت لی نعم الوکیل

Muhammad Zakariyya Kandehlawi (May Allaah Taa'la forgive him)
Madrasah Mazaahir ul Ulum, Saharanpur
27 Ramadhaan ul Mubaarak 1349

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